POST WAR NEEDS

THE Methodist Woman

May, 1944

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OUR MAY ISSUE—The May issue of *The Methodist Woman* comes off the press at the time of the opening of the General Conference of The Methodist Church. One of the major issues which will come before General Conference is that of postwar problems. To this subject, we have devoted the major portion of this issue. Other equally important areas of postwar planning have been omitted due to lack of space and will be run in later issues of the paper. We had hoped for an enlarged issue of the paper when our plans were made but the restrictions on paper make this impossible.

Another question, "Should women be given full clergy rights in The Methodist Church," is answered by a theological student.

Methodist women across the country will be much in prayer during the sessions of General Conference which opens April 26 in Kansas City, Missouri.

OUR COVER — The cover for this issue depicts many of the areas where careful postwar planning is necessary; world literacy, reconstruction, medical needs, restoration of destroyed churches and colleges, and the spreading of knowledge everywhere.

Who's Who

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The Methodist Woman

To Serve the Future Hour

By Grace Loucks Elliott

THE YEAR 1944 promises to be the most terrifying and thrilling one in human history because of its potentialities either for good or evil, for the whole of mankind. In this year the basic problems that have to be faced by everyone are at bottom religious problems.

Dr. William Paton, in a broadcast in England shortly before his death, made this prophecy: "Men who are not very definitely in the churches, or not even known as Christians, will say frankly that they have come to see how the problem of the world is at bottom not merely technical, but moral, or perhaps even spiritual. It is the problem of how to create a real community. . . . . Behind the technicalities of economic reconstruction and political device lies the truth that God is the Creator of the world and the Father of all men, that he created men and nations for fellowship in his family, and his purpose is the supreme realization of human history, and that policies which depart from that purpose must eventually lead to failure and disaster." However men attempt to ignore God in the name of science, or whatever philosophy they choose to substitute for God, and whatever their attempts to make man himself God, the world is pretty well convinced at the minute that the problems of the future can only be solved by a new understanding of the meaning of man's creation and of his destiny.

Women are coming to have an increasingly significant role to play in the life of mankind. In the past we have said that "the hand that rocks the cradle rules the world," but it has been a rather vague generalization. Now we have come to the time when we realize that in this country the hands that rock the cradles belong to 60 per cent of the voters in this crucial presidential year. We are beginning to realize that woman's influence in all areas of public opinion is and can be greater than it has ever been before in the history of mankind.

IT IS important to remember that America is the greatest missionary country in the world. That has been our background, and must continue to be our future. The dynamic that was behind the slogan upon which we grew up—the evangelization of the world in this generation—must now undergird any establishment of a world community. Christian women must have as large a part in declaring this new good news as they have had in the international outlook of the churches in the past. The establishment of world order is for the protection of our children—that they shall not have to die in another war. Whatever any one of us, as a woman, asks for her own children, she must ask for all the children of the world.

Now, there are a few things upon which we have to rely, which go beyond our habitual awareness. The first is that since man is made in the image of God, the cause of one is, by creation, the cause of all. Ernest Hemmingway has made us familiar with the John Donne quotation in *For Whom the Bells Toll*, ". . . . any man's death diminishes me, because I am involved in mankind; . . . ." Let's rephrase this in positive terms, Any man's living increases me, for I am involved in mankind.

In spite of what we may say about man's selfishness, his desire to give is more basic than his desire to get. Because of their fear of philanthropy many individuals and groups have ceased to give of themselves to their fellows, and so have exaggerated their need to get something for themselves. The frustration felt by many during the war—and this is particularly true of women—is their sense that what they are doing is not needed. Any psychologist knows that one of the basic needs of human beings is to be needed. What we want to receive

we can get only by giving, and only as we give in a way to make for mutuality in the giving is that giving sound. Part of the trouble for youth in the past years was that they weren't needed, they were made for more expression than we made room for, made to make more noise, to house bigger emotions than life could use.

We need to remind ourselves, too, that we were made for argument; most of us are afraid of argument. We were made to match our minds with unsolved problems. We were made also for failure as well as for success; no baby ever learned to walk who could not also fall down. We are made so that we "can take it." In order to have a world without war we do not need to change human nature. We need rather to use human energies constructively. We need to help people fight the good fight. We are made to do difficult things.

One of the things that we women can do in the present moment is to be willing to feel more than we have felt in the past. We have to be willing to have enthusiasms. There has been a kind of embargo against enthusiasm, running through the 20's and 30's, when we tried to turn enthusiasm into rational agreement. We have to have enthusiasm not for causes for which we exploit people, but an enthusiasm for people, and for whatever it takes to help people realize their full natures. We must be willing, emotionally, to enter more deeply into the world's sorrow and grief, if we ourselves are not to be frustrated by staying outside. There is a reason why Jesus was a man of sorrow and acquainted with grief. In *The Human Comedy* the mother explains to the boy who has sobbed in his sleep: "You cried in your sleep last night . . . . I know that sobbing. It is not yours—it is the world's. Having known the world's grief, you are now on your way."

It is easy to draw down over our minds the curtain of protection from the grief of the world, but these curtains can be too tightly drawn for our own full development. We need not constantly remind ourselves of the horrors of the present-day world, but we must keep ourselves sufficiently aware of what is happening so that there will be drive enough released within us to erase from our civilization some of the causes of suffering and grief. That attitude of mind does not make for hatred. Hatred is always a result of fear and frustration. Such an attitude for awareness means opening our lives to the experience of the kind of yearning over mankind that makes it possible for Jesus to say, "Father, forgive them, for they know not what they do."

We shall have to refuse, and teach our children to refuse, the material comforts which deny the interests of what we call "community." We must pray "to be delivered from all gladness bought with the bitterness of others and all gifts not shared equally with all Thy children." We shall have to teach this lesson to our children, and a very first step in this direction is that they shall know that rationing will have to continue for peace as well as for war. We must not slip back and let our children or ourselves ever assume that our country has the right to possess and enjoy that which would deny community for the rest of the world.

If we are over thirty, we must recognize that this isn't the world into which we were born. As we face the people who have never had any security, our talk of security sounds foolish. All those who were born without any security have learned a kind of security that we do not understand. Those individuals who have had to face the worst that could happen know a kind of fearlessness that has grown out of the conquering of fear. We cannot know what they have experienced. We must listen with humility to those who have learned something about life from experiences never asked of us.

We have to do whatever is at our hand to do, with an awareness of the whole, with an awareness of why we are doing it. We have to pay attention to the implementation of our good will if we are to achieve that for which men and women are dying. Since every woman's letter can influence the United States Senate, we must have a new respect for letter writing. Many things will be won or lost by the side that in the time of weariness can stick it out just a little bit longer; there are lots of details, the homely kind of details, that have to be worked out as individuals and groups and nations work together.

We must pray as we have never prayed before. We have too largely forgotten the meaning of the service of intercession. Every woman who can pray can influence the throne of God (don't bother about the theology of that!). What I am talking about is not praying for special providence or special privilege for anybody. I mean the kind of praying that is experience of community with the people for whom we pray. Something would happen to us if we learned better how to pray for people whom we have never seen or never will see, with whom we can have communion through prayer. It would help to meet our sense of frustration in relation to the people who are suffering what we can't suffer, if we knew how to pray for them. It would help our own sense of guilt, if we knew how to pray for those who are our enemies.

"Thou shalt not steal thy life from those who are dead by forgetting to offer it daily as they offer their lives, and for the same cause."

The Postwar World: Am I Ready for It?

A Meditation

By Maude White Hardie

STANDING in the white light of realization of the holiness and perfection of God, Isaiah felt, first, his own responsibility in the guilt of his people. "Woe is me! I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Yet penitence alone was not enough; he followed this with complete surrender to be used of God in whatever direction the call might lie. Many of us have shared the first part of Isaiah's experience—looking out on today's scene, and feeling ourselves and our nation far from blameless for the maelstrom into which a world-wide disregard of God's basic laws has plunged us. We pin our hopes to peace. We talk and plan largely for postwar days. But are we not in danger even while engaging in the confession of guilt and the hope for brighter days ahead, of seeing only vaguely the obligation that devolves upon each of us to play our full part in the "Here am I, send me" dedication to whatever postwar living is going to mean for ourselves, and the world? We are hearing, and shall hear, great challenges in stirring language. A Crusade for a New World Order; Building a New World; "Postwar" in all its implications. How we shall act in groups, though, will largely be determined by how we think and feel as individuals. *The pattern must run clear through.* Isaiah did not say a collective "Woe" nor a plural commitment. His penitence and his dedication were for, and of, himself. "Here am *I*, send *me*."

So, this call to meditation is very simple and direct and personal. It is a plea for each of us, as a Methodist woman, to look deep into her own experience, and say, Just what does it mean if I say, "Here am I, send me"—*where* am I; into what sort of a world with its new areas of human relationships and new attitudes of mind must I be ready to go; what sort of a person must I be, to fill my place in a postwar world?

First, surprisingly, in certain ways the postwar world may not be essentially different from the world of these war days. Then, as now, we shall find ourselves with more to do than we feel equal to: surrounded by people with whom we do not see eye to eye, who take lightly the things which seem to us important, and magnify what seems to us trivial. People who generalize in glowing terms, but for whom the radiance fades when the application becomes definite and personal, people reluctant or unwilling to pay the price of what makes a peace just and lasting. People whose prejudices differ from my own, so that I classify them as intolerant! Burdens will not lose their weight nor folks substantially change their characteristics as soon as peace is declared; and so, I shall need to be a person of unfailing faith in the potentialities of people and in the ultimate rightness of things, and of courage, and with increased patience—to "keep on keeping on."

In certain others ways, and I believe this is not pessimism but realism, the postwar world may be one of more difficulties than a world at war. There is something in the wartime psychology which challenges to almost superhuman effort, something compellingly specific and unequivocal in the demands made: and, too, something of a sense of marching shoulder to shoulder in a common cause (even if we are not quite sure where we are going!) which may not be present when we face the postwar demands. "Does the road wind uphill all the way?" may be our wistful inquiry, in Christina Rossetti's familiar words: and uncompromisingly the answer comes back, "Yes, to the very end." And the day's journey up the road to a world builded together in co-operation and brotherhood may well take "the whole long day, from morn to night"—of those of us now thinking together about it.

Well, suppose it does—that is nothing to be discouraged about. Indications are that Jesus in his own ministry had to extend his perspective far, far beyond the limits of his own human days to see the coming on earth of the Kingdom which he may at first have expected to be realized within his lifetime. Time belongs, not to us, but to God. And for this very reason we know that the pattern of a postwar world in which dwelleth righteousness is not a will-o'-the-wisp dream. It was out from the fog and mist and heaviness of spirit in "The Passing of Arthur" that there emerged triumphantly "the new sun . . . . bringing the new year." Maybe to the dwellers in the little fishing villages of legendary Britain, that was just one more beginning of one more working day; but to those who saw beyond the shadows it was the passing of an outworn order and the dawning of brighter things to be. . . . .

So, let me begin, right now, to be the kind of person who can live, and work, in a postwar world. Let me never lose the glow of heart which comes at the very sound of that word "postwar," and the stimulus it brings to larger living. Let me begin, right now, to do what I have so often talked about—to love my neighbors: not everything they *do*, but themselves, as they are. The ones next door, and on down the street which lengthens out and widens across till it goes clear round the world and forms the perfect circle; and answering "Here am I, send me," let me fare forth to find, not dead ends nor dark corners, but a shining way, since all the sons of men are children of God the Father.

The Overseas Task of Methodist Women

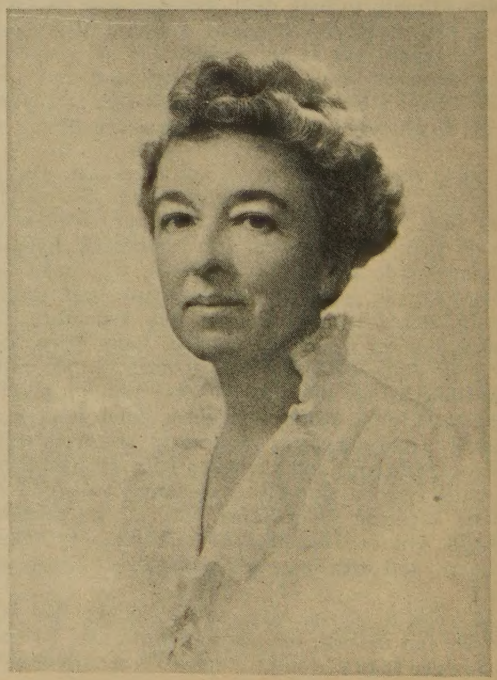
By Mrs. Albert E. Beebe

ONE OF THE LEADING industrial corporations has recently sent to the housewives of America a questionnaire on the household appliances in which they might be interested if made available after the war. In a simple and direct manner this corporation appealed to American women to help it plan its program for the future. It was a test of public opinion to determine a course of action. Likewise the daily press has been carrying news releases of the plans of UNRRA, the United Nations Relief and Rehabilitation Administration. Again public opinion is being tested here at home, to determine whether the people are prepared to support postwar plans and programs for nations abroad.

Now, in the light of changed world conditions, the church also, like industry and government, must formulate its program for the future, revise traditional methods, and prepare for new opportunities and new types of work. In a day when denominational isolationism like national isolationism is becoming a thing of the past, steps in the right direction are being taken by representatives of the several mission boards, who in frequent interdenominational conferences are already planning the overseas program for the church in a postwar world. And into this comprehensive program the Methodist Board of Missions will integrate its plans for the future. It is because of this trend in the programs of the church that the time now is when Methodist women, representing one of the largest organizations at work abroad, should likewise be aware of the opportunities of the future in order to better formulate their plans and prepare their programs for a postwar world.

And so it is to be earnestly desired that the women of Methodism will study carefully the changing conditions on the mission field, especially as they affect the women and children of those countries. With such a background of information they will not only be equipped to appraise intelligently the proposals for the postwar period, but also to assist in the formulation of policy, to the end that ultimate plans shall reflect the corporate thinking of the women whose support will determine their success.

In every country, abroad as here at home, the lives of women are being definitely influenced by the war. Among us it is startling; upon the mission field it may be tremendous. In the interest of the war effort highways have been built through the jungles, airplanes daily penetrate areas which only yesterday were inaccessible. It was only a few years ago that the Burma Road was just a dream in the mind of Sun Yat Sen, but today engineers are stretching many highways into India and the outer world, and are penetrating areas which through the centuries have been doomed to isolation. And so across the world along these new lines of traffic speed the modern motored caravans, bringing a new life and new experiences to people whose horizons were previously limited by the boundaries of their villages. All this means that there has been ushered in a new day for women everywhere.



Mrs. Albert E. Beebe

Not only the new transportation, but also industry is affecting the lives of the people of the most remote areas of the world, as the demand for factories to produce war material is resulting in a new industrialization with its consequent upheavals and dislocations. Just as in our country, so in China, India, and Africa, people of the villages are attracted to industrial cities. And when the entire family moves into these new situations the problems of readjustment for women are overwhelming.

Moreover, there is a problem of adjustment rising out of the fact that from countless villages of mission lands men have been drawn into the fighting forces, and as servicemen, are being sent abroad. They are the husbands and sons of women who remain at home, whose world is little larger than a village, who will never be privileged to enjoy the broadening influence of world contacts. Here is a cultural problem to which every woman must give serious consideration.

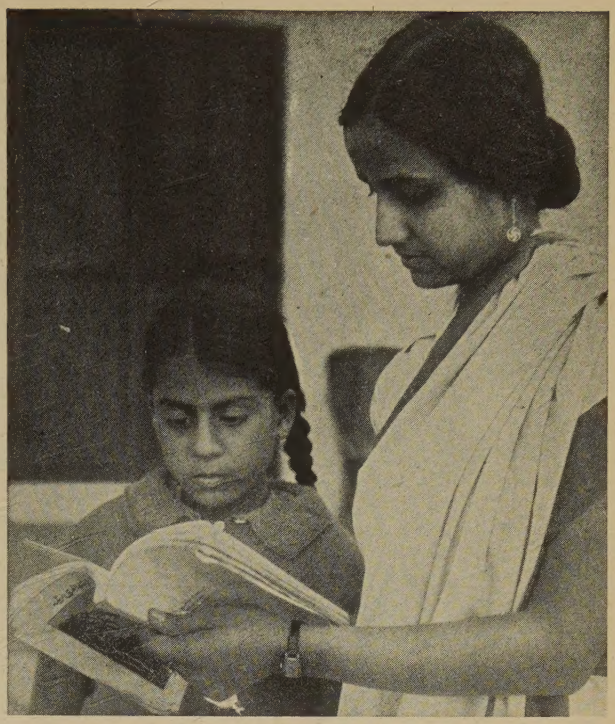
But there is still another group of women in war areas like Occupied China or Burma whose lives have been uprooted as they have been compelled to abandon their homes and their possessions to journey countless miles into unfamiliar territory. They have lost not only their material securities, as meager as they may have been, but also their spiritual stabilities. And now they are confronted with the problem of re-establishing their homes as well as the acquiring of a spiritual reserve that will enable them to develop a courage to face life anew.

Now considering the many changes affecting the lives of women in mission areas, the question arises naturally as to what can be done here at home to help them so adjust to their new situations that they shall become positive influences in the development of Christian communities, that in the world peace may not only be restored but continued.

First of all, we must approach the opportunity creatively. Regardless of tradition, and as greatly as we may revere the methods of the past, in this new day we must be prepared to adapt our methods to new situations. When the opportunity comes to re-enter occupied areas, we must be prepared with a highly specialized personnel. It is especially essential that there shall be made available finances for reconstruction purposes. Governments may plan general relief. But there will be a need also for special help in re-establishing our own church people, Bible women, teachers, and helpers.

We already know that many of our finest schools, hospitals, and other buildings have been destroyed.

We must therefore be ready to provide help to begin again in certain of these devastated areas. Where through the years institutions have been established and maintained by several denominations, interdenominational committees are even now studying possible realignments to prevent overlapping and to provide a more effective program.



Aileen Hakin, 1944 principal of Nur Niwas Girls' School, of Hissar, India, was elected to General Conference by Indus River Conference

But whether we consider occupied or unoccupied countries, if the coming peace is to be permanent certain tasks are imperative. Probably one of the greatest problems confronting the nations is that of education. We talk much about democracy, but democracy cannot become a reality where people are illiterate. India has long sought self-government. But at present, only 12 per cent of India's population are able to read and write.

In any application of democracy, one of the essentials is a high standard of character. Of the leadership of China today more than 50 per cent are Christians and graduates of Christian colleges. If that is to be the pattern of the leadership of Africa and India, the women of the Christian church are confronted with not only a tremendous responsibility but a glorious opportunity. Christian homes must be encouraged, schools established, village centers maintained, and social and evangelistic programs developed.

And so in all the confusion of changing conditions in which women are emerging from the seclusion of the past to participate in world events, we are increasingly aware of the unparalleled opportunities presented to Methodist women, as they are challenged to be prepared with finance, plans, and personnel for the needs of a postwar world.

Christian Movement in War-Torn China

By Bishop Wen Yuen Chen

A Little Chinese Mother

Ewing Galloway, N. Y.

SPEAKING about present-day China one must carefully safeguard himself from being a perspectiveless realist or sentimental propagandist. China is passing through an extraordinary period in her national life. Never before has she experienced such tremendous effects of war. In every corner and in the heart of every man one feels the sting of war.

When the Chinese army withdrew from Shanghai the National Christian Council launched a Christian Forward Movement with its threefold program, namely, war relief, spiritual uplift, and greater co-operation. Along with other national movements the Christian Forward Movement in Free China is moving forward. There is no note of defeat in China. The call issued by the Forward Movement of the National Christian Council struck a note of triumph instead of defeat even in the midst of trials and tribulations, and this has enabled many churches to press forward in a time of utmost strain.

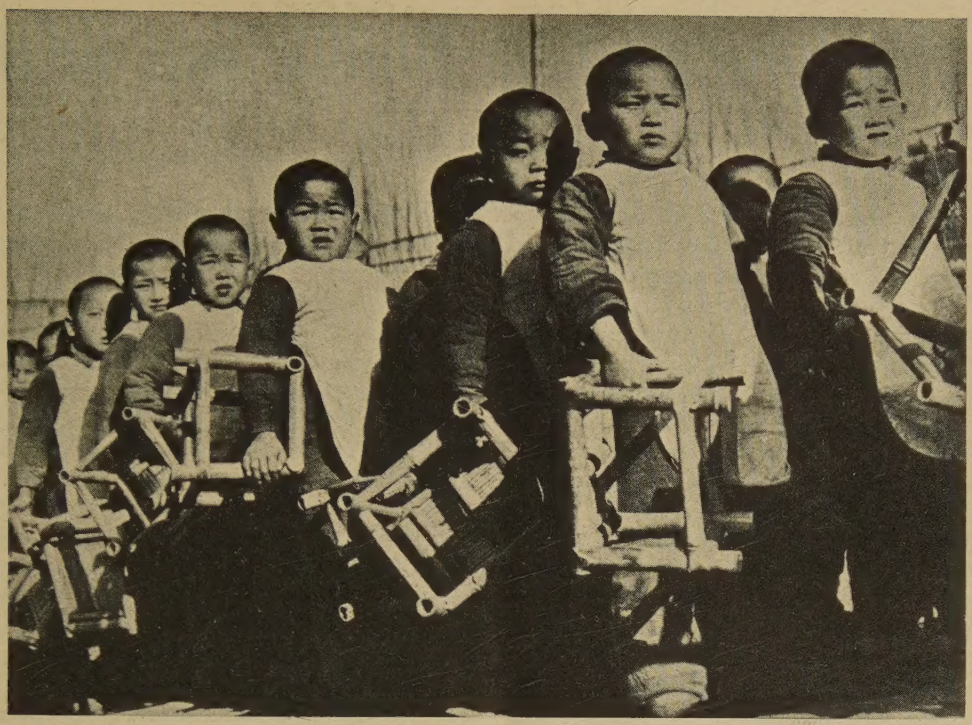
Though the Christian movement is not necessarily a very spectacular movement, it is gaining momentum and securing the attention of the public. In the first place, this is evidenced by its influence on national and social life. Never before was there a larger Christian force in the Chinese government than at present. Most of the outstanding important offices in the government are held by Christians: the president, the ministers and vice-ministers of the Ministry of Foreign, of Information, and of Finance; the director of the National Military Council, the General Secretariat of the Supreme National Defense, and a goodly number of other important officers.

One of the fundamental objectives of the Christian movement is to bring men and women into such vital contact with the life-changing power of Jesus that their lives will be reintegrated around Jesus and around his great aim of doing God's will on earth. China certainly needs more military equipment, including bombers for the defense of her country, but she also needs a new dynamic, the power of God. Only when the lives of those people in whose hands the future destiny of China rests are changed, can China win real victory, independence, freedom, and lasting peace.

If there were space I could tell you many stories of the change of life in China since the war broke out. For instance, the crippled and yet renowned Admiral Chen Chak, through whose heroism a number of British Naval officers were enabled to escape the enemy at the time of the fall of Hong Kong, was converted during the most terrible hours of his life. He said to me: "Though I was not a Christian, I prayed God and prayed hard when the enemy was after us. He did save my life and the lives of my comrades. I am sure he will save China and the world."

In the second place, the Christian spirit and idea have penetrated the thought life of the nation. There is a widespread spiritual awakening. Faced with disillusionment, uncertainty, and frightful scenes of wanton destruction of life and property, the Chinese are looking for something more fundamental, permanent, and imperishable.

In the third place, there is a deep appreciation among the public of what the Christian movement has done for the modern progress of China. Dr. H. H. Kung has voiced the sentiment of the Chinese people in regard to the service rendered by the Christian church in China in the fields of education, science, medicine, and philanthropy. "For these invaluable services," Dr. Kung said, "many have come from the Western countries to work in our land, some to devote their whole lives, all in the spirit of Christian fellowship and service. They



Little War Orphans

have shown the greatest courage, energy, and self-sacrificing spirit, especially in this time of trial and tribulation, when many have risked their lives, facing bombs and other terrors, and trying to care for the sick and wounded, to relieve refugees and war sufferers, and to protect the innocent people from the cruelty of a ruthless invader. Their spirit cannot but arouse admiration among our people and make them appreciate the cause for which these missionaries are ready to live and even to die."

Marshal Feng Yu-hsiang told me that during an air raid in Changsha after the fall of Hankow, he and the Generalissimo were in a mission hospital. While standing by the window the Generalissimo saw a missionary doctor coming back in an ambulance with several victims of the air raids. In the midst of anti-aircraft fire he went out again and came back with several more wounded civilians. Pointing to the missionary the Generalissimo said to Marshal Feng, "This is a real Christian. You and I are but nominal Christians." "What shall we do?" asked Marshal Feng. "Let us resolve," said the Generalissimo, "to become real Christians." It is through this practical demonstration of the love of God and brotherhood of men that the Christian movement has found its place in the life of the nation, fulfilling great human needs in the hour of travail.

Due to difficulties in transportation the National Christian Council has not called its biennial meeting since 1936. To take its place regional conferences have been held but there is a growing desire for a national conference in which representatives of various churches and organizations from different parts of Free China could come together to share their problems and to discuss together the program and policy of the Christian movement in China. An enlarged Executive Committee meeting was held in Chungking in May, 1943.

At a tea reception given to the members of the Conference, Generalissimo Chiang Kai-shek urged that the Christian movement must go forward, and that since unequal treaties have been abrogated, missionaries are no longer mere guests in China and should take the leading part in the onerous task of national regeneration and reconstruction. He also appealed to church workers to co-operate with the government in the public-health campaign, so that the people may become strong both physically and spiritually.

While the problems of greater co-operation and co-ordination of various phases of the present church programs engaged the minds of the delegates, their discussions, however, gradually led them into the problems of postwar reconstruction. In the planning of the future, it was suggested that the needs and strategy of the church as a whole should be put before organizational and denominational considerations. Co-operation and co-ordination

(*Continued on page 13*)

Our Postwar Task in Burma and Malaya

By Mrs. Otis Moore

Postwar Burma will be a laboratory of co-operation. Not that co-operation is a new word in that part of the world; for years the Burma Christian Council has tied together the churches of the country in a variety of interesting common endeavors. The chief denominations involved have been four. The Anglicans, interested primarily in the English and Anglo-Indians, have reached out also to Burmese and some of the hill peoples. The English Methodists have had a dozen or more stations in the general region of Mandalay and have worked among both the Burmese and hill tribes. The Baptists have touched every part of the country, but have had their most notable successes among the Karens, Kachins, and other tribes; the great majority of Burma's Christians are Baptists. We Methodists began among English-speaking people, and later set up churches and schools among Burmese, Chinese, and Indians. All four of these denominations, with their great variety of peoples and languages, have united in thinking, planning, and working through the Burma Christian Council. One year the council sponsored a beautiful Christmas pageant in one of Rangoon's parks, attended by twelve thousand people. Every year it has stood for a program of production and distribution of Christian literature which has been notably successful.

Within six months after Pearl Harbor, the Japanese had swept completely across Burma, and the missionaries had been forced out. Many of them went at once to Great Britain or America, but many others, having escaped to India, stayed there and went to work. Among these were our Methodists. They have been a most valuable addition to the thinning ranks of the India stations, but, of course, they have not forgotten Burma. Less than eight months after the exodus, they joined with others to reconstitute the Burma Christian Council and to begin planning for the return. Brave planning that! For they were still hearing horror stories of the burning of towns they knew, of the death by bombing of whole families of their friends, and they were still giving hours to writing letters of comfort to fellow Christians who had lost everything, and to following clues that might lead to the discovery of some who had dropped out of sight. But they knew they would go back. And they knew they must go back together. In all their planning, the one most important word has been co-operation.

To know what they may mean to Methodist women, let us recall what we were doing in Burma. We began more than sixty years ago with a school, and the larger part of our work was still educational. In Rangoon that first school continued as the English Girls' High School, with more than four hundred pupils, of whom about fifty were hostel residents. It was a school that ranked high scholastically, and its graduates, many of whom had all their work there, from first grade through high school, were giving real leadership in the life of Rangoon. Its beautiful building is probably gone, but the school will probably have to be reorganized when we go back, not just for Methodists, but for English-speaking girls from any church. Perhaps we may assume the full responsibility for the institution, letting it be a part of our contribution to the life of the Christian community; perhaps it may be a union school, with representatives from several churches. Such details must be worked out later; it is quite certain that there will have to be a school for those who speak English.

We had a large and highly successful school for Burmese girls, located in the very center of the most populous Burmese section of Rangoon, only a few blocks from the capitol. While it was the school to which all Methodist Burmese girls expected to go, if they went anywhere, it also enrolled a large number of non-Christians, and thus became a means of touching, at least to a limited extent, the Buddhist community that surrounded it. The Baptist women had a school of similar type on the other side of the city. Whether it will be necessary or wise to restore both schools remains to be seen; it would certainly seem that one of them, or something like it, should be built as soon as possible.

Our third big school in Rangoon was for Chinese girls. There were more than 75,000 Chinese in Rangoon before the war, most of them from South China, where Methodism has long been at work. It seems reasonable to suppose, therefore, that we shall be expected to rebuild this school as part of our contribution to the total scheme.

Kingswood, in Kalaw, was a hill school for English-speaking children, some of them from missionary families, others Anglo-Burmese or Anglo-Indians from Rangoon. Since Kalaw was directly in the path of the Japanese advance at one time, this beautiful school can hardly have escaped. The Baptists had a school of the same general type;

to begin with perhaps one of them will suffice, either theirs or ours.

All four of these large schools were almost entirely self-supporting, through fees and government grants. We did appropriate annually an "educational fund" on which any of them might draw at need, and it represented only the smallest part of the total expense of the schools, and some of them did not use it at all. After the war, we can scarcely expect these conditions to prevail. Even if the government is favorable, as we hope it may be, it will be impoverished by the destruction that has already occurred and the further bombing that will inevitably accompany the reoccupation. And the people, many of them formerly well to do, will have suffered untold loss. We must be prepared to do in Burma what we have never yet done, sustain our educational program from this side.

In small centers not far from Rangoon we had three schools. The one at Twante was a day school with nearly a hundred pupils. It is impossible to tell now whether there will be a place for it or not. Those at Thongwa and Pegu were simple boarding schools for Burmese from the country. One or both of these will undoubtedly be necessary for the future of the church. Pegu, ancient city of Burmese kings, was probably utterly destroyed in the advance of the Japanese on Rangoon; its famous reclining Buddha may be rubble now. But if not in Pegu, somewhere the type of thing that was being done there must be done again—a home school for both boys and girls, with a little farm and garden, and a chance to learn to do well all the things that go with the right kind of rural life.

THERE will be little day schools, too, like Harris Memorial in Rangoon, and others with unpronounceable names in Pegu and Twante districts. We shall have to train Burmese women to work in them, and to do the other work of the church that has been theirs. For some years we have been sending women to the Baptist training school—one of the bits of co-operation already in effect. This will certainly have to be restored. In Burma women are not under the restrictions that women in India suffer from; our Bible women are free to go about and to live in the villages as Chinese women do. One of our first tasks after the war will be to find any of those fine workers of ours who have survived, see what they have been doing —for they will not have been idle—and fill in their ranks with newly trained women. We may have to add new elements in their training; perhaps some of them will have to be nurses. Even before the war the Bible woman-nurse combination was proving effective. Perhaps we may be able to give them some knowledge of those special techniques in social service that will be necessary after the war. We may be sure that part of our contribution to the co-operative effort in Burma will be a group of religious workers among women and children.

IF OUR task in Burma is to co-operate with groups, some of whom are much larger than we are, in Malaya we shall have to lead. For on the peninsula we have been the only large religious group. The story of our series of great schools has been often rehearsed, and it is a story well worth repeating. In Penang, Taiping, Ipoh, Kuala Lumpur, Sitiawan, Malacca, and Singapore we had schools whose total enrollment was about seven thousand, mostly Chinese girls. The whole program was supported on the field, through government grants and tuition fees. Even the buildings, which were large and most of them new, had been paid for out of funds raised in Malaya. And these schools were not only locally based in the financial sense; they grew right up from the church and were an essential part of it. The students were not all Christian, but large numbers of them were, and those who were not were introduced to the Christian way, and many of them became Christians. Let the school help build the church, let the church mold the character of the school—that was the plan. And the plan worked so successfully that we think it will be the kind of thing we shall want to do when we go back. We believe we shall have to concentrate at once, when we return, on re-establishing the Malaya Methodist Theological College, where both men and women were being trained, and where we must secure our leaders for the future. Then, step by step, we will build schools and churches, side by side, part of the same plan. They may not be in he same places as before; the course of events will have to determine their location. They certainly cannot be paid for entirely on the field, for Malaya, like Burma, will probably be flattened to the ground when the Japanese have left. But they must be built, and from them will come the new Christian church of Malaya's future, doing perhaps some new things, but preaching the same gospel of redemption for all of life.

The wide plain of east Sumatra, which was territory allotted to us Methodists, will be once more a place of tremendous opportunity. We had barely gotten well started there, among Chinese and Bataks, with two schools—the one in Rantau Prapat adopted as Woman's Division responsibility just before the war broke—and with work among women and children through the churches. There are some of our missionaries there, and they may be at work; any definite planning must, of course, await a study of the situation. Whatever such study reveals, we must be ready!

Relief and Rehabilitation in Postwar World

By Mary Craig McGeachy

FEW PEOPLE who read these pages but will have in their mind someone near to them who is among the Allied Armies preparing for the assault on the enemy's stronghold in Europe. We have been accustomed perhaps, and naturally so, to think of the coming attack from the point of view of the men who have crossed a long ocean in the defense of freedom. But I should like to suggest that we think of it, too, from another point of view—from that of the people who have been enduring enemy occupation, silently and steadfastly working against the enemy's will through long months and years.

We hear something of one aspect of this resistance. We hear of the people whom the enemy has dragooned into his factories following "Go Slow" plans so as to slow up his war effort. We hear of bridges being blown up, trains wrecked, and fires breaking out in the plants where war equipment is produced, of supplies being stolen from the stores of the armies of occupation. We know that the people living under occupation have been using every weapon that ingenuity can devise to resist the will of their enemy.

There is, however, a more important aspect to resistance. The German design calls not merely for physical occupation but for something much more deadly. Hitler has tried to control men's minds, to change their way of thinking about themselves, about each other, and about their relationship with other people in human society. He began his attack upon life first in Germany and then in the Occupied Countries, by the simple device of separating people into the different parts that make up every human community. His object was to make people more conscious of their identity with a particular group than of their kinship with their community as a whole and their responsibility in it. Thus people became concerned primarily with injustice done to their own particular group and failed to come to the defense of others. Once this situation has been created, human society is destroyed and there can be no justice, charity, or freedom.

How the people living under occupation have, during these long dark months and years, been engaged not only in acts of physical resistance—much more important, they have been resisting the ideas which the enemy has sought to impose upon their minds. We know that in the work of resistance groups of people have come together

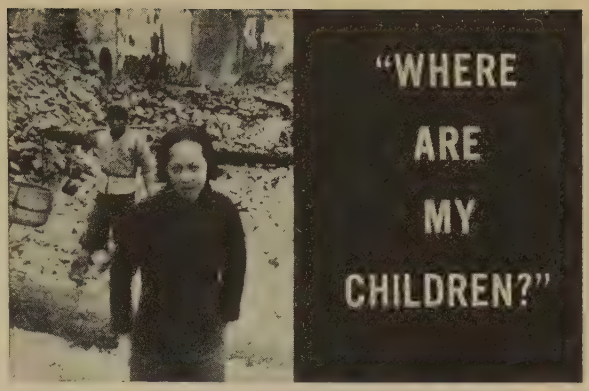
who never found a way of doing a job in co-operation before. We know that people have helped each other at the risk of their own lives, regardless of whether they were helping a member of their faith or someone quite strange to them. We know that the sense of community has been strengthened and deepened in all the countries into which our men will shortly be going to bring liberation.

We know that the Christian church in every part of Europe has been a force strengthening this sense of community and helping them to give people a deeper sense of their responsibility for the fate of all. It is no accident that the first protests of the Protestant Bishops in Norway and of the Catholic Church in France were made, not on behalf of people of their own faith but on behalf of the Jews. Those protests were blows against the basic ideas upon which Nazism has built its wicked regime because they were an affirmation of the fundamental faith of all Christians that all men are brothers.

We who have known the blessing of having been able to conduct our fight for freedom from free

land know what a very long and arduous road lies ahead of the liberated peoples before their recovery is complete. The problem of long-term recovery is theirs, and no one who has had any inkling of what has been going on in the Occupied Countries will doubt the qualities which the liberated peoples will bring to bear upon that problem. But we have resolved to help them with some of the immediate emergency problems. The United Nations Relief and Rehabilitation Administration has been set up to deal with these emergency needs. We shall be taking in relief shipments of foodstuffs and clothing, we shall be helping people get the first crop into the ground and to turn back to civilian use the transport and other public services which the enemy has turned to the use of his war machine. We shall help them care for the hundreds of thousands of homeless children, the young people who have been taken away from the care of homes and schools during occupation, and the millions of people who have been driven across frontiers and are now without title to any citizenship.

These are only the first emergency needs with which UNRRA will deal. Beyond this limited program there is room for the expression of a personal sense of responsibility on the part of every church group. Many churches in the United States will be concerned to help rebuild the churches which the enemy has destroyed in Europe and in Britain, to replace books and educational equipment, to assist ministers and church leaders in



setting up their services of charity and education in their own communities again.

One of the real problems of the church in both Britain and the Occupied Countries is that there will be a great dearth of young people trained and prepared to serve in the church immediately after the war. The churches of this side of the Atlantic might consider how they could help to make up in some measure for this lack in the immediate postwar years.

UNRRA has been created to deal with the emergency aspects of specific material needs; but the churches in this country in their approach to its work will realize that this service, infinitesimal as it will be in comparison to the great needs, is an important demonstration of the idea that must lie beneath human society if it is to survive, the idea that man is his brother's keeper.

Christian Movement in China

(*Continued from page 9*)

should be the guiding principle. To begin with, a conference of church bodies in occupied areas should be called immediately after the war to plan for rehabilitation according to this principle.

Postwar planning has now become one of the major tasks of the National Christian Council. A full-time secretary has been assigned to this work in organizing local committees in important cities or centers for a more detailed discussion and study. Church unity, missions and church relations, church property, church programs and policy are some of the problems to be dealt with. The committee will also take up the question of the possibility of redistribution of churches, personnel, and resources. There should be a new strategy for the "Christian Occupation of China." The kind of leadership, both missionary and Chinese, needed for the reconstruction of the church and the nation, is a problem of great importance. Probably in the future missionary specialists are more needed than missionary administrators or directors. Their contribution will be in building up Chinese leadership and their place in the postwar church in China will be the place of counselors and comrades in the extension of the Kingdom. Missionaries are especially needed who can fit themselves into this new situation with understanding and devotion. The church will need a much larger number of well-trained and highly qualified fulltime Chinese workers, both men and women. This will involve the strengthening of the recruiting and training programs as well as the ways and means of conserving the strong young Chinese leaders in the church. A new China will emerge out of the ruins, and with it a new church. Both new China and the new Chinese church need new leadership—the men who are called of God, reintegrating their lives around the aim of Jesus in doing God's will and in ushering in the kingdom of God so that his will be done on earth as it is in Heaven.

Shaping Tomorrow's World

By Sue Weddell

A CHURCH GROUP asked me to give a talk on India. At its close a woman said: "I don't belong, but I came to hear about India. My son is somewhere in India." I rode into town in a commuters' bus. The girl in front of me was reading a letter to the friend beside her. It was obvious that her fiancé was in North Africa. Across the aisle a man mentioned his son in a construction camp on the west coast. From a man who swung on a strap I learned about the climate of Iceland.

That bus group was a cross section of the average American community. Our neighbors know the world as they have never known it, for their ties now go out to the ends of the earth. They will know it the more surely when their boys and girls come home and share with their families the experiences they have had. The world has *come alive* to our sailors and soldiers—it has come alive to all of us.

Some years ago I attended a conference. Between meetings one evening I went window shopping through the hotel corridors, enjoying the attractive displays. One window held nothing but a pile of grayish-looking rubber. Noticing my curiosity the shopkeeper picked up one of the little pieces of rubber and blew into it. The drab-looking gray rubber began to take form; soon I noticed distinct traceries and color. Before long I was looking at a large, round world, familiar in design and beautiful in color. The shopkeeper put a rubber band around the end of the balloon and tossed it to me and I walked on. So often this scene of years ago has come back to me during these days. What used to be dull and drab and uninteresting has suddenly come alive. We carry the world about with us today.

The church, too, has come alive around the world. Wherever men and women of the armed forces have gone they have found the church. Guadalcanal? Rabaul? Bougainville? Missionaries have been there for years. Few thought of Port Moresby, New Guinea, till the name appeared in headlines, but the church has been there since 1873. More than one American flier today owes his life to some mission schoolboy.

We have been slow to see that these groups of Christians in far places are part of the World Church, but they themselves have long known it. The Christians of Papua gave of their slender means for earthquake victims in Chile. The women of Camundongo, Angola, Africa, sent seven dollars of their World Day of Prayer offerings to "*our* orphaned children in Greece" and seven "to our Christian friends in China, to help you in your work for God." The Christians of Samoa gave $10,000 "to be used anywhere in the world where it is most needed." A call came recently from India for help for the famine sufferers; within forty-eight hours checks began to pour into the office. They are still coming. Truly the Christians of the world are *one*.

Given a new world consciousness and a growing sense of world fellowship, does it not follow that Christians of all denominations must think and plan together as they face the tasks ahead? For fifty years the Foreign Missions Conference of North America, representing 123 mission boards and agencies in the United States and Canada, has been following a program of growing co-operative effort. Its jubilee year finds the organization seeking new ways in which the thirty million Protestant Christians can make a total Christian impact on the seventy lands to which their services extend.

Think ahead to the day when the doors are open again in Japan, the Philippines, Burma, and other parts of Asia now occupied. The task will be so great, so complex, that only the concerted efforts of many mission boards can meet them. Consider China with its scattered peoples, devastated lands, destroyed institutions. Look at India swept by one of the most destructive famines in its history, leaving general destitution in its wake, and Africa, the Moslem World, and Latin

America with challenges and opportunities untold.

Postwar committees are at work for every land. Great changes are impending. In most of the world Christian activities can proceed; in a few we can but get ready to re-enter. We *are* getting ready. The Philippines Committee has in mind a five-year plan costing $50,000. The Korea Postwar Planning Committee proposes to secure $37,000 for a literacy campaign, for literature for the blind, and for magazines for the farmer, the student, and the home.

As the boards study these postwar opportunities certain principles of strategy become apparent. In many places they have already been put into operation and need only to be continued or extended. There must be more co-operative work. Efficiency calls for it. Governmental pressure may enforce it. So huge is the relief program that the Church Committee on Overseas Relief and Reconstruction has been set up as a co-ordinating agency in which the denominations may work together in assuaging wounds to body, mind, and spirit. Missions all over the world face large-scale opportunities for Christian rehabilitation.

The denominations are already co-operating in many union institutions overseas. There is a project well under way for a great Christian Medical Center in Vellore, India, with Dr. Ida Scudder's well-known Missionary Medical College for Women at the heart. The Allahabad Agricultural Institute in India is receiving the attention of various denominational groups in a plan for co-operative extension work in the villages. Leading book concerns in West China are operating together as the United Christian Publishers.

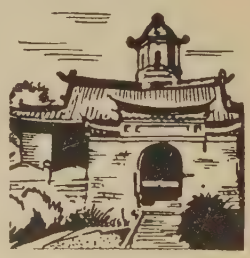
Another obvious pattern for postwar mission work is increasing use of nationals. Missionaries will work with or under national Christians. The forms of worship, types of education, and vocational training will be rooted in the genius of the people, not imitative of American culture. Properties, schools, hospitals, will increasingly belong to the overseas Christians and be directed by them. These are ends toward which missionaries have long been working.

Missions will be two-way; there will be more exchange of Christian leadership. Christians from other lands will come to live and work among us. China recently invited an Indian professor to teach in one of its theological seminaries and India has sought to share in some of China's leadership. It is not only politically that these two great lands are drawing closer.

We have learned also that all life is one—that man is not just body, or mind, or spirit, but all three at one time, and that the gospel is "for all of life." That, too, affects our program, for a widening

concept of what a missionary is and does occasions new plans for training prospective missionaries. All missionaries are evangelists, all missionary tasks have at their base a strong evangelistic motive. But specialized skills and understandings are increasingly being called for. Great Britain already gives all candidates some medical training. Courses are offered in preparation for rural work. Social workers are needed, nutrition experts, public-health nurses, and doctors. Missionaries will be welcomed who understand housing and construction. Some must be acquainted with modern methods of teaching adults to read and write. There must be writers and printers to produce the Christian literature which can mold the thinking of the world.

Already thousands of Chinese students are on their way to this country for technical instruction. Is that *all* they will receive while among us or will they go back skilled technicians in the service of the Christ? Thousands of students from other lands also will be spending time in the United States; we can help them become Christian leaders in tomorrow's world.



Some functions of Christian missions in the past will probably be carried on by governments at the war's close. But great areas will always remain wherein Christians may work alongside government agencies, and new fields in which they may pioneer. We shall need to be willing to work together and to work in new ways—to sink ourselves in selfless service, carried on in companionship with fellow Christians of all denominations, races, and nations.

The Christian individual is the key to tomorrow's world. If enough individuals care, and care enough, the world can be shaped into the semblance of God's dream, a Kingdom of Love.

Home Missions Tomorrow

By Mrs. Fred C. Reynolds

"There will be bluebirds over
The white cliffs of Dover
Tomorrow when the world is free."

THIS LIGHTLY EXPRESSED SUBSTANCE of a popular song reveals the somewhat nostalgic, yet unswerving faith, of many peoples today. There will be a better tomorrow. On every side, churchmen, statesmen, economists, are uttering phrases of idealism: one world, the century of the common man, a Christian democracy, one church, a dynamic faith, social morality, equality of race, full employment. If these expectations be realized, the hoped-for tomorrow will indeed be a golden day.

Perhaps it may be so. Civilization is not static. It has always been a changing condition, the tempo of its movements now slow, now fast. It would seem that a new sentence in the record of history, the sentence of freedom and brotherhood, is being formulated today. We have said, "It may be so," because the volume of expressed need and hope has increased and it is on the intensity of the demand that the realization of the fulfillment rests. More people today than ever before are saying with understanding, "a new world order."

Several considerations enter here. Civilization is also continuous. The years ahead cannot be set off in a box by themselves, and today in a compartment alone. Today helps create tomorrow; the relation is vital. In the good will, the generosity, the wisdom, the friendliness, the pride, the suspicion of one person, group, nation, toward another, in the attempt to make way for all to share in a good economic life or in the insistence that I get all that I can lawfully or unlawfully, in the attitudes and deeds now, is being born "the new world" of the morrow. Let no one think the present can be thrown away.

In this connection, the state of civilization does not "just happen." Bishop Francis J. McConnell in his recent book, *The Church After the War*, calls attention to the fact that the "mess"—the word he suggests used by the man in the street in which the world finds itself—did not occur by accident. It is the result of the yesterdays, but this is the emphasis—"the nations in our time have been drifting." The United States of America has not paid too much attention to the direction in which we have been going. There have come serious crises—political, social, economic. Blood has run in the streams of the valleys, drawn bayonets have flashed warnings at industrial gates; lines of ragged human beings waiting for a bowl of soup or a piece of bread have stretched for blocks on the avenues of our cities. Could it be possible that had America seen in time the way she was going, she would have deliberately set her feet on the road? Trends can be found, characteristics grasped, paths chosen, but one must be awake.

Yet another possibility dims the prospect of a radical change or a quick attainment of the ideal. In the magazine section of some of the important newspapers, under the caption, "Our Big Chance," there was published in March an application of the story of a play, "The Deluge." The play centered around seven or eight persons trapped in a cafe by the bursting of a dam above their town. Facing the awful fate approaching them, they prayed,

Mrs. Fred C. Reynolds

avowing and promising changed lives of better living, better attitudes towards others, and greater gratitude to God himself, if only he would turn aside the onrushing waters. Well, as the playright wrote it, the stream was turned aside. Then, and this is the too frequent ending to an emotional strain, when the danger was past and they had returned to their former groove of living, these people became again the same mean and selfish individuals they had been before "The Deluge."

Yet, it is possible that the United States may move forward tomorrow and seal more surely her immortality among the nations, but only if consciously today the heart, mind, and soul of enough of her people are turned to that endeavor and continue so tomorrow.

WHAT, then, in the United States constitutes the challenge to the Christian church for tomorrow? A phase of life exaggerated and unusual is our economic condition with its materialistic trend. The United States is engrossed in forced production. Never have we created so much wealth as in these war days. The national income for 1943 from the industrial forces was $119,791,000,000—almost a third more than in the most prosperous of prewar days. In spite of the drainage by taxes, millions of workers have expendable funds so that as one salesman has expressed it, it is no longer a question of selling what you have but of having what you sell. Economic change is anticipated. Some unemployment is inescapable. Leon Henderson, former Price Administrator, has declared "job opportunities will decline after June or July" and "our production can be cut in half after the war." What will this do to the morale of those affected and to the welfare of the country?

A second large section of problems has grown out of the migrations of peoples. Fifteen years ago it was being said that the facilities reached their peak as the war broke, and train, bus, auto and trailer, airplane, and even the bicycle made easy the moving of 25,000,000 inhabitants within three years. Cities have filled up, expanded, burst their bounds; rural areas have been almost forsaken. Home-loving folk have been strangers in a strange land without church, school, health care, or friends. Although a part of this new settlement will remain, it is reasonable to expect that with the slowing of industry, the trek will begin once more.

Closely related to this unsettling of masses is the dislocation that must come to many of the 16,000,000 women now gainfully employed when their services no longer may be needed. With this is the intertwined problem of the breakdown of the home.

An area of first importance for the well-being of the morrow is the whole story of the young people of the country. Only an outline can be sketched. There is the group that has been taken from their schools and early years of earning a livelihood. The direction of their lives may be changed or they may come back from war or related industries to take up the lines dropped at a younger age. There will be the handicapped youth needing rehabilitation physically and as normal a place as possible in the creative world. There is the young person in the labor world today, receiving in many cases as much as did his father before the war. Statistics state that one in four of youths between fourteen and seventeen are now employed, this made possible by the lowering of standards in states, to meet the emergency of the day. There is the shocking recital of the rising tide of crime and delinquency. It is not new, yet is startling to read that the FBI estimates there were 1,381,681 major crimes committed last year—one every twenty-two seconds, that the largest increase by age groups was between eighteen and twenty-one, that the arrests of boys under eighteen increased 23.4 per cent and of girls under twenty-one, 49.9 per cent.

STILL another condition that must give the citizen pause is the tightening of tensions of all kinds: racial, political, and economic. This is one section of trends where indifference may lead to disaster, for Christian democracy itself is at stake. Dillon S. Meyer, Director of the War Relocation Authority, has said that "we are fostering or at least permitting at home, the things against which we are fighting the costliest war the world has ever seen."

And a sixth shading in the picture that merits attention is the growth or decline in the vitality of religious faiths, the strength of the church itself, the cornerstone of the foundations of civilization. Emotional sects are increasing in membership faster than the established denominations. This fact has been called "religious dynamite."

The foregoing picture of today is a dark one. It contains "hard emergencies." Although blueprints for definite plans to meet the emergencies cannot at this writing be produced, the general content of a program is evident.

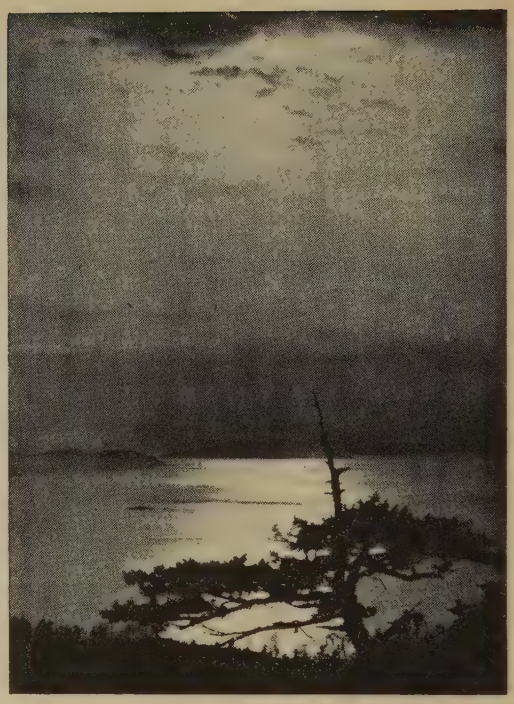
When the summary is analyzed, there emerges for home missions tomorrow the great need for leaders, for more leaders, for large numbers of Christian men and women trained and placed by the church in tension areas as intelligent fellow workers, in community and educational centers as counselors and guides, in neglected or uprooted or newly populated districts as friends and helpers.

With this the church must create more opportunities for all language and racial groups to know each other. This can be done by conferences and

(*Continued on page 19*)

Alaska in the Postwar World

By Anthony J. Dimond



The Midnight Sun

THE WILDERNESS is not an easy place. Alaska is still wilderness, 90 per cent plus. Therefore, by the elementary rules of logic, Alaska is not a suitable habitation for those who love above all else, present ease and comfort.

But our own ancestors, who landed on the shores of this continent when it, too, was more than 90 per cent wilderness, have left us a historic record, proving beyond question that the conquest of the wilderness brings ample and sustaining compensation.

Whether or not the course of empire takes its way westward, the Divine Director of the Course of Empire has left in Alaska sufficient of those things attached to the earth and the sea and the sky necessary for the physical sustenance of man to give us assurance that if the course of empire takes its way northwestward to Alaska there will be no occasion for surprise and no need for the human builders of empire to go in want in that vast land.

The opportunities offered by Alaska to the postwar world are simply immense. To envision the possibilities of Alaska, comparison has often been made with respect to natural resources between Alaska on the one hand and the combined areas of Norway, Sweden, and Finland on the other. That comparison is an apt one. In climate, those who live in Alaska face no greater hardships or severities than do the inhabitants of Norway, Sweden, and Finland. And in almost every category of purely natural wealth—farm and grazing lands, gold, iron, coal, silver, and fisheries, but not in forests and water power, the natural wealth of Alaska surpasses that of Norway, Sweden, and Finland combined. For example, we have in Alaska billions and billions and billions of tons of coal, areas so vast that they never have been really surveyed. We possess water power in abundance. Our fisheries are among the richest on the earth. In minerals, the production of Alaska has already been enormous and gives promise of much more abundant supply. The forests of Alaska have been estimated to be capable of production of a million tons of pulp a year, on a sustained yield basis, in

The Alaska Highway, recently constructed through heavy timber. Surfacing material provides for all-weather use, wide ditches assure adequate draining, making such roads usable during the period of thaw in the Northland

Ewing Galloway, N. Y.

perpetuity. In that element of wealth, which is the greatest of all, the area and fertility of farming and grazing lands, Alaska outranks Norway, Sweden, and Finland combined in the proportion of about two to one. Yet we know that before the war, in Norway, Sweden, and Finland, some thirteen millions of people not only lived in comfort but had attained a degree of civilization and culture surpassed by no other nation on earth.

Perhaps the best indication of the significance of Alaska to the postwar world can be found in a study of what has been done in similar lands in Siberia within the last twenty years. We learn upon reliable testimony that during the period many thousands of people have been settled in the northern part of Siberia, under climatic conditions as severe as any to be found in Alaska, and in areas where the resources provided by nature are no greater than those which exist in our Territory.

Services in our church at Nome, Alaska, are always well attended by all members of the family

The other side of the picture, while it has its bleak aspects, is one that ought to appeal to all Americans who have a sympathetic understanding of our own historic development. I repeat that Alaska is still a frontier, a wilderness. No wilderness was ever transformed into an abode of comfortable homes without the expenditure of vast quantities of two of the elements embraced in Mr. Churchill's offer to the British people when he assumed the post of Prime Minister in the darkest days of the war. Mr. Churchill said that he could promise "blood, toil, tears, and sweat." Those who go to the wilderness can be promised not only plenty of "toil" and "sweat," but "tears" also. The native wilderness in the north is always tough and hard.

But the rewards are incalculably rich. Not only is there the satisfaction of having transformed the wilderness into such a homeland as all civilized men dream of and love, but there is the more solid comfort of having enlarged the boundaries of life, not only for the gratification of bodily requirements, but for the advancement and extension of those things which cannot be seen or tasted or heard—the attributes of the spirit.

Many people think of Alaska as an aggregation of wild and lawless fishing villages and mining camps. The fact is distinctly otherwise. Although we have in Alaska many of the unlovely aspects of life which are to be found in the cities of the States, at the same time it is well to know that almost everywhere in Alaska, in every community, and in every considerable settlement, will be found those two signs of culture and civilization: a schoolhouse and a church. The greatest Alaskans to date have been the missionaries, and their labors and achievements are deserving of the gratitude of all of us. The schools in Alaska in some cases academically surpass similar schools in many of the states. Alaskans, generally, appreciate the value of goodness and wisdom. We have in Alaska at least the beginning of a civilization and the promise for the postwar age is at once benignant and illimitable.

Home Missions Tomorrow

(*Continued from page 17*)

programs within its own walls and by making available outside other conferences and centers in strategic places. Such a responsibility has recently been declared one for the church by a civic committee representing forty thousand members of local organizations. In the center of a program prepared by them for the betterment of their city was placed the ultimatum, "the church must establish fulltime social centers in high-rate, needy areas."

And a last principle to be enlarged in various directions is the acquiring of common interests with other agencies and peoples whom the church may touch and the sharing with them in co-operative activities, whether through the cathedral edifice, the school and college, the youth center, the home circle, the camp, the caravan, or simple personal relationships. Working and sharing together is the key to the door of understanding.

In the heart of the town of Coventry, England, there stands against the sky the tower and apse of a once famous beautiful cathedral. It is all that has survived the devastation of war. Not long ago an unprecedented announcement was made: The old cathedral will be replaced by a "People's Cathedral," in which Free churches will join the Anglican congregation. Connected to the cathedral proper by a "special chapel of unity" will be a service center "for the whole community in full partnership with the Free Churches."

So, out of the ravages of war, built about the remaining witness of former aspirations and faith, will arise a symbol of the objective of home missions tomorrow: For service to the world, an intelligent America of renewed religious vigor, motivated by a spirit of "all for one and one for all."

Defense Problems and the Postwar World

A Symposium by Mrs. Charles A. Wade, Mrs. Mabel Wagner, and Miss Lena York

Industrial Communities

OUR newest home mission field is that which has been created by the war situation, when such industries as aircraft and shipbuilding have suddenly pulled a vast population—even millions—back and forth over the country. Never has there been such a moving about of people in our history.

In earlier times a family pondered over the idea, then decided to pull up stakes, take a homestead out West, or move permanently to a new area. Now the incentive is different and the process more sudden and less premeditated. Many are recruited by industry. And no one knows—not even the family themselves—whether after the war, they will stay in the new home, go back home, or begin wandering around for other jobs. It is all a part of the war.

Finding a place for these war workers to live has been a major problem. Townspeople have been urged to rent their "spare" rooms. But in congested cities this was not enough, so war apartments and temporary houses have sprung up almost overnight under the direction of city housing authorities. In each of these housing projects, where hundreds and thousands live, there is a community building to be used for all social and religious purposes by the people living in the project. It is here that our so-called defense workers under the Woman's Society of Christian Service have helped local leaders establish a religious center with Sunday school, church, children's clubs, women's groups, and other activities, so that war industrial workers can develop better Christian family and community life.

These folks are lonesome in a strange land and bewildered by life's problems, as indicated by the following glimpses, shared with you from many experiences:

"We've been here two months. Our possessions—bedding and clothes, even—haven't yet come. It's so hard with children."

A pregnant mother was distracted. How could she get to the hospital? No taxicabs out there, husband had deserted her—alone, in a strange land, expecting a baby! Arrangements were quickly made for a near-by churchman in the project to use his car. So at 3 A. M. she was taken safely into the city to the hospital.

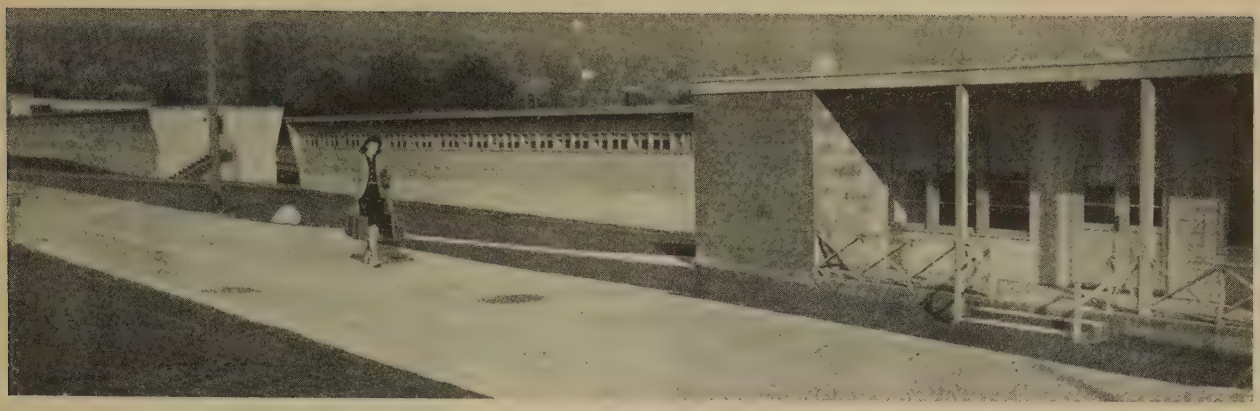
"Yes, it's lonesome; been up North here from Kentucky six months, quarantined with a baby six weeks while my husband had to stay in town so he could keep on working. Don't know a soul—always went to a Presbyterian church at home. In every letter, mother asks if we're going to church. Where is one? Any church, near here?"

Gathered in the combination one room, which served as living room, dining room and kitchen for a war-worker's family living in a housing project sat a bunch of high-school girls. The ringleader, an attractive Methodist from Lincoln, Nebraska, challenged me: "What can we girls do so people in the city don't believe that all we girls think about is money and boys—just because we are newcomers living in a housing project?"

"Yes," piped up a Minnesota blond, "and the teachers

Ewing Galloway, N. Y.

Defense housing, Erie, Pennsylvania. Each trailer with its 25x50-foot plot of ground is assured of privacy and plenty of sun and fresh air. Each trailer is equipped with a gasoline pressure stove, icebox, davenport beds, and gate-leg tables. Each can accommodate up to four people



War Dormitory for girls at Seattle, Washington, working in Boeing Aircraft. A new one is now being completed to house five hundred girls

and kids at high school don't like us. They even slammed us by putting up a sign that we should wear *shoes* to the high-school party. Imagine! What do they think we are?"

What Can the Church Do?

The church has been the first and most effective agency in many places to help these young people feel at home by assisting in starting a Sunday school and other religious and social activities in the community building.

As a religious center begins to function, the folk, from whatever part of the country they may have come, say, "It feels more like home now." Such work is interdenominational and a united effort by all church groups. Representatives from each denomination within a community are requested to work co-operatively on an interdenominational volunteer committee whose purpose shall be to study the problems of the community and to find a solution for them.

For example, Houston, Texas, has a population of 450,000. Approximately 90,000 are Negroes. It is both a large industrial city and a camp community. The chairman of the interdenominational volunteer committee of this city writes of their major project, the nursery and health center. Two thousand dollars was needed for the project. Over $1,200 in cash has already come in. For this purpose, the old school building was completely renovated and repaired. The committee is now anticipating laying sewerage pipes through one of the streets.

Visits were made to newcomers, fellowship teas were given, lovely draperies were purchased for the recreational center at Ellington Flying Field, and the committee arrange an information desk for soldiers in the railway station.

Every community with a similar problem can do something about it. Different needs require different techniques but the whole program is a challenge to your home missionary zeal.

The basic fundamental task is to help develop the right attitude toward these newcomers. The best home missionary work follows the principles of Jesus in which he respected all human personality. They are not to blame because they had to come, and because our cities, transportation, housing, and stores are not geared for such a sudden influx. It's all a part of the war.

The Unattached Woman

The unemployed woman unattached to a family is a relatively new problem. The church is well organized to serve family units; it has developed special work among the students, but it has often neglected the unattached woman.

At the present thousands of young women are in our industrial centers away from all family ties. Their boy friends are in the service. They are among strangers. Living and working conditions are usually most difficult. They are often very lonely and worried about an uncertain future. Add to this a shyness about going places alone and a growing feeling that they must learn to be independent.

What can the church do to serve these? Some will on their own initiative keep in touch with the church. Like the girl who arrived in an Ohio city on a Sunday and, before even finding a room for the night, checked her bags and went out to the church in the community where she hoped to live. The church can welcome these women and help them find friends.

These employed women may feel that they do not have time for group activities. Still they need friends. Some churches are organized to invite these girls out into Christian homes for Sunday dinner, much as they do servicemen. In one place six new girls were invited into a church home for a buffet supper and social evening. A home-cooked meal was a treat after restaurant fare. This group were soon discussing work and other topics of mutual interest. Two of this group learned of church activities that interested them and which they joined. All found congenial new friends to meet for supper after work, to go with them to movies or to church. All gained a new appreciation for the church.

The church can help these girls by giving unselfish service. A Red Cross group in one church asked a local doctor to report sickness among the people living in rooms near the church. They went in with food and cheer. In Detroit, under the leadership of the Wesleyan Service Guild, an effort was made to get names and addresses of unattached women and, through a program of calling, get acquainted and show special interest in an individual way.

These person-to-person contacts by the church seem all important in reaching unattached women. If home churches would send on the names of women leaving their church or community to the new church a natural contact could be made. The home church could help further by continuing to keep in touch with their members. Many of these women will keep their church ties in the home church until they feel that they are more settled. The church has an opportunity of keeping these employed women in touch with the inspiration of the Christian way of life, opening to them an ideal and an example of unselfish service, and helping them through what to many is a very unhappy and difficult time.

Today's Settlements and Tomorrow's World

By Wallace Heistad

A SETTLEMENT house is inspired by such an unpretentious ideal as neighborliness. Before the first settlement came into being, an occasional socially-minded individual, often a clergyman whose parish was a downtrodden urban community, chose to live as a friendly neighbor among the poor, share their humble life, study the people and their problems, and work with them toward a solution of their common community problems. It was not until 1884 that Toynbee Hall, London, the world's first settlement was founded, largely as the result of the contagious vision of Samuel Barnet, Vicar of St. Jude's, Whitechapel, London. Thus began the first group experiment in neighborliness.

Today, too, settlements are chiefly concerned with the problems of their neighbors. This will also be true as we go into the postwar world. Individual, family, and neighborhood life, subject as they are to the destructive influences of the present world upheaval, will carry with them into the postwar world the multiplicity of unresolved conflicts and unsolved problems which are arising today.

Likewise the legislation and executive orders of today will determine both the extent and the quality of the political, social, and economic democracy which shall exist in our communities after the war. Even international agreements, policies, and programs are important only as they are related to the life of each individual in every community the world over. Changes which in "normal" times would require years and decades to occur are now completed in days or even hours.

A basic requirement for a settlement worker is that he or she become sensitive to current trends and evolving problems. It has become increasingly necessary to work co-operatively with one's neighbors in an attempt to solve those community problems which are not being dealt with effectively by other agencies, private or public. All this is our task in addition to continued efforts to meet unmet needs which existed before the war and will continue after it.

Gratifying is the fact that many needs which first became evident to settlements have later been recognized as public responsibilities and then taken over by the government. Such has been the experience in certain fields of adult education, public recreation, kindergartens, and many other areas of work. When this happens the settlements move on to other areas of work daring to experiment, and even to fail, if need be. Never again, for instance, should it become necessary for private agencies in America to carry the major part of the load of relief of human misery brought on by an economic collapse, such as we experienced fifteen years ago.

Nor will our national conscience permit us to witness returning crippled servicemen selling apples on street corners in order to earn their bread. Provision for the subsistence needs is recognized as a governmental function.

Manifold problems growing out of the war, or magnified in a war economy, are making terrific impacts upon every community in the world today. An attempt to prepare an exhaustive list of these would be useless. It may be well, however, to merely state some of the more acute problems without suggesting specific techniques to be applied toward attempting their solution. Effective solutions can come only through intimate, growing experience in dealing with these problems.

The most immediate problems to be dealt with on a large scale after hostilities cease will be those of the returning servicemen and women. This has already begun on a scale larger than most of us realize. More than one hundred thousand servicemen each month are returning to communities all over America. Some are crippled, some physically ill, others emotionally or mentally unfit for service. Helping these men to help themselves, or directing them to the sources of the help they seek or need, is a fertile field for settlement workers. It appears that little is being done by public agencies to assist those classified as psychoneurotic in their efforts to readjust.

Just yesterday I had a long talk with another one of these boys. Some weeks ago he returned from service thirty pounds under his normal weight, nervous, and fidgety. He has returned to the school and part-time job which he left when he was inducted.

To the casual observer he seems to have readjusted satisfactorily. But he is asking himself—what chance does a psychoneurotic have to lead a normal life?—shall I give up my earlier ambitions for a lifework?—dare I marry and have a family?

Most revealing and tragic is the fact that each time he does something he asks himself—what would a normal person do in this situation? Tragic indeed is this when we realize that over 40 per cent of those being returned from service today and an undetermined number rejected before induction, are classified as psychoneurotics. America must awaken to their needs. The settlement has a distinct opportunity to help meet this problem.

Readjustments, or adjustments, must be made too by those men who welcomed military service since it provided escape from unpleasant family responsibilities, and domestic strife. What will be the effect upon young children and their mothers brought about by the long time, or even permanent absence of the father in the family? War brides, bridegrooms, and babies must be helped as they begin life together; in some cases almost as strangers.

And wounds in the hearts of gold-star families will leave permanent scars that we may help to partially heal.

As this war against the children of the world progresses, America is becoming more alarmed by the continued rise of juvenile delinquency. Normal development has become practically impossible in a chaotic world. And now as victory comes closer and pent-up emotions strain toward release, we are facing the possibility that we may again emerge into a period of moral and social laxness, accompanied by crime and delinquency such as that which followed the last war. This can be controlled only by study and action now and after the war.

What the employment situation may be after this war is a subject of intriguing speculation and few categorical statements about it can be made at this time. Of one thing we may be fairly certain. Many housewives, even mothers of your children, who are currently employed will not wish to return to their prewar status of housewives. With the passing of the war emergency, will society be as interested to provide for nursery care for their babies and after-school and vacation-time care for their early school-

An English class practicing oral reading. Over five hundred adults participate in English, Americanization, and citizenship classes at Marcy Center

year-age children? If not, partial unsatisfactory solutions will be found by the parents of these children. Care of little tots, plus parental education concerning parents' responsibilities to their children must be continued by private agencies, probably with little help from public authorities.

Education of the masses and political democracy of a high type have accelerated the demands for greater economic democracy. To the laboring man, unionization is serving as a channel for the attainment of this ideal. Labor unions have managed to maintain many of their prewar gains even under a war economy, and we can quite safely assume that their status and significance will increase. Legitimate claims and demands of unions are conscientiously supported by settlement workers. Like union members, we know our neighborhoods cannot and will not permit the return of sweat-shop conditions. Among the many questions we are asking ourselves today is this: Can the settlement conscientiously employ nonunion workers in maintenance and repair of its own properties?

Today there is perhaps no situation about which community workers are more deeply concerned than the increasingly evident racial and religious tensions developing in their communities and throughout the nation.

Prejudice based on what is sometimes referred to as a "normal dislike of the unlike," is not devastating in its effect upon the majority group within a nation, except as it irks the national conscience. However, when this dislike is combined with fear, as is increasingly evident, a calamity of major proportions may be expected unless this fear can be checked. In the North particularly anti-Negroism has been largely of a condescending master race over inferior race type. Now, however, fear is rapidly penetrating the consciousness of the white majority—fear of Negroes' political importance, of their economic gains. White "supremacy" is being challenged in all of America today. Educational programs and interracial activities are being conducted in settlements with the purpose of promoting understanding and mutual appreciation among members of various ethnic and religious groups.

Of perhaps more explosive quality than anti-Negroism is anti-Semitism. Anti-Semitism is based not at all on a superiority notion of the majority, but a hatred of the supposed superiority and disproportionate power in the hands of the Jewish minority. Nearly every attempt by anti-Semites to spread their poison has been planned with this in mind. Jews have an international scheme to dominate the world, they are getting all the money, they are taking over the best jobs and industries, they are controlling the press and the radio, this is their war, they control our government—such is the false propaganda many Americans are believing today.

Even during the war antiracial and antireligious propaganda is making alarming inroads in America. After the war, when the economic pangs of devastation begin to catch up with the world, nations and their peoples must either face facts and place responsibility where it hurts or find a scapegoat. The world has never found a more convenient scapegoat than the Jews. It is true that no great man has ever been anti-Semitic; nor has any great nation at the height of its glory ever persecuted the Jews. Anti-Semitism has been able to burst into flame only at the moment that a nation's light was going out.

Settlements everywhere continue working toward solutions to these and a myriad of other problems within their own neighborhoods. Without the impelling teachings of Christ which recognize the infinite value of every individual, settlements could not have been born. Without the continued united efforts of churches, settlements, and all other institutions dedicated to democracy and Christianity, true democracy can never come to America nor can Christ's kingdom come upon the earth.

Women in War Emergency and the Postwar World

By Mark A. Dawber

The United States is now facing the most disturbing and disrupting experience in its history. Never before have so many people been uprooted from their homes, their communities, their churches, as during the two years of the war emergency.

There are many aspects to the problem that has been created, but in my opinion the most serious, from the vewpoint of the institutions that are concerned with moral and spiritual welfare of the people, is the effect of these war-emergency developments upon the womanhood of America.

As a nation we have always been faced with certain elements and forces of migration, but the effect of the present trend upon the womanhood of America presents something new in its nature and size so far as the women are concerned.

Of the 21,000,000 people estimated to have been uprooted in one way or another for the armed forces or war industry, it is stated on good authority that a third or about seven million are women.

The physical uprooting of the women of America is, of course, a serious trend, but its effects upon the moral and spiritual aspects of life are without doubt the most alarming. The psychological uprooting of people is equally serious as that of the physical uprooting. This is particularly true in the realm of womanhood. Some of us are constrained to believe that the women of our land have represented the primary spiritual values, much more than have the men. There has always been associated with womanhood the essence of home and motherhood, that has by the nature of the case called forth those high spiritual qualities which have done so much to safeguard our Christian civilization. But these are now being wrecked as a result of the changes that have accompanied the war emergency. Women are quietly absorbing one of the greatest shocks of war, a widespread breakdown in American family life. The broken homes that have developed as the result of the war are alarmingly on the increase. Marriages during or immediately after war are more unstable as measured by divorce than ordinary peacetime marriages.

Women are likely to emerge from this war with greater freedom and greater responsibility than ever before. This, together with the removal of large numbers of men, husbands, and lovers from their homes and communities, leads to a drastic change in sex life and relationships.

These migrations and their physical and psychological effects break the old ties and associations. Institutions and customs that in the past have strengthened family life are weakened. Families break up more easily. Children leave home at an earlier age and oftener; and the family loses its primary significance for the members. War already has changed courtship. The customary waiting period is shortened, establishment of homes is postponed, and the rearing of children almost stopped.

Hasty marriages greatly increased at the beginning of the war, but at the present the number of new marriages is falling off. If the war continues two or three years more, the numbers will fall to a very low level.

There has been a sharp increase in the number of arrests of young people under twenty-one. The increasing delinquency of youth is closely allied with moral breakdown of women. In a survey of Hamilton County, Ohio, the following was reported by the sheriff, Mr. C. Taylor Handman. Thirty-nine per cent more girls were arrested for drunkenness, 64 per cent more girls were arrested for prostitution, 64 per cent more were arrested for disorderly conduct, and 124 per cent more were arrested for vagrancy during 1943 as contrasted with 1942.

There were 17 per cent more boys arrested for assault, 26 per cent more for disorderly conduct, and 30 per cent more for drunkenness.

The present disrupting forces make for greater difficulties for women. After hasty marriage there is usually a long separation, the newlyweds have divergent experiences, and when reunited they are more or less strangers.

The changed economic status of women as a result of war emergency has both good and bad results. Already women's economic climb has started and, contrary to what is being stated in the press, namely, that "after the war women will enthusiastically return to their old jobs," I do not believe this will be true of the great majority. They have tasted high wages and the freedom these bring, and I would not blame them if they do not readily surrender their jobs and return to their

homes. This will bring serious repercussions on family life.

We recognize that this problem of the moral and spiritual breakdown of womanhood cannot be considered apart from what is happening to the men. The war involves a far larger number of men in segregated circumstances than ever before in American life.

Married men in the services and to some extent in the war industries have to adjust their family habits and sex life to habits, values, and problems of a predominantly male society. For a time the patterns of sex behavior practiced in civilian life may be perpetuated with the qualification that the sex life is constantly reduced.

It is not necessary to go into the details of the problems of sex that are inevitably intensified in the uprooting process of war emergency. Sufficient to say that we do find ourselves face to face with a most realistic, disturbing moral, and spiritual breakdown, in which the womanhood of the land is seriously affected.

For the church this situation constitutes a crucial test. To the degree that the church can in this period of war emergency help to meet the serious problems of physical and psychological uprooting will it have laid down a foundation that will enable it to lead out in a constructive program in the postwar period.

We have been dealing with the problem of the war emergency and the postwar world from the point of view of the women of America, and we have said that uprooting of women for war work constitutes our most serious problem. We realize, however, that it cannot be segregated from the total task.

WE WOULD therefore in this concluding word like to say something about the total church facing a total task. Methodism has a big job on its hands to meet the needs of Methodist people, but The Methodist Church cannot separate its people as they are involved in the situation we have stated. There is nothing denominational about the problems that confront us now or in the new world order. The Protestant churches must face this task together.

The experiences we have had in a united approach to the war emergency situations have proved that this is the most effective way to deal with them. The united study of needs, the planning of the program, and the pooling of resources have awakened a new sense of efficiency in meeting a common responsibility and administering resources. This must continue when the war is over. The problems of readjustment with both the people returning from the armed forces and the war industries will be greater in many ways than those encountered in the war emergency. These will fall in large measure upon the home-missions agencies.

To meet these needs it will be necessary to reinforce our interdenominational work. The work we do together must be greatly strengthened if we are to make a genuine impact upon the conditions that will come in the early years of the postwar period.

The women's missionary societies of the denominations have given splendid demonstration of their willingness and ability to work together in a great united missionary program. The World Day of Prayer and the May Luncheons have made possible great missionary service at home and abroad. Much more can and should be done by the whole church. While there will be an increasing demand upon the denominations for support for their own missionary projects, by the very nature of things the demands upon a united program of missions will be such that we cannot afford to ignore them.

We look to the women of the Woman's Societies of Christian Service to lead the way in this united program, if for no other reason than that the problems of a changing womanhood, such as we have stated, must be met. To this end we would challenge the missionary women of Methodism to dedicate themselves in the years that are ahead.

Third Annual Seminar

The Third Annual Seminar on Christian Social Relations and Local Church Activities will be conducted at Iliff School of Theology, Denver, Colorado, July 8-22, 1944. *Major Emphases:* International Implications of Race in a New World Order; Building Family Solidarity for a Postwar World; Christians and a New World Economy; the Church Co-operating in a Community Program of Social Action; Basic Christian Imperatives for Building a New World Order. *Specially qualified leaders* and resource people for each emphasis. *Approximate cost:* Room and board, $40 to $45 for two-week period. (Because of government priorities in housing on Iliff campus, the seminar group will be housed in *Auditorium Hotel,* Denver; classrooms at Iliff.)

The seminar has been planned for *leaders with special concern and responsibility for making the church function more effectively in meeting community and world needs. Jurisdictions* and *conferences* are urged to publicize the seminar and send representative leaders. *The group is limited to fifty.* For further information and detailed program, write Thelma Stevens (director of the seminar), 150 Fifth Avenue, New York 11, N. Y.

WHO'S WHO— *(Continued from page 2)*

***Bishop Wen Yeun Chen,* Bishop, West China Methodist Conference, and General Secretary National Christian Council of China.**

***Mrs. James Oldshue,* Chicago, Illinois, Vice-President and Chairman, and**

***Miss Thelma Stevens,* New York, Executive Secretary of Department of Christian Social Relations and Local Church Activities of Woman's Division of Christian Service.**

Important Issues in Postwar Planning

By Mrs. James Oldshue

SOME REALIZATION that a "world wherein dwelleth righteousness" can be achieved only if we are willing to pay the price is dawning upon us. But *who* pays the price? What is *my* share? How can I begin to take my place in this building of a "new world"?

Some of the issues involved in building a "new world" as outlined by our Department of Christian Social Relations and Local Church Activities follow:

Methodist women face grave situations at this time of global warfare. The nature of peacemaking is clarified if we see that it begins at home, that it involves "the presence of justice" in one's local community. Proposals to smash Germany and Japan and take over the policing of the distant parts of the globe sometimes tend to divert attention from evils near at hand and within our power to correct. It is important that we see that abuses and failures within our own society weaken all recommendations we make for world order. If we are realistically interested in peacemaking, let us make the United States a proving ground for democracy.

This will make us more rather than less concerned with international issues. However enmeshed we become with the needs of our communities we must see their correlation with the needs of the world community. There should be no such complete absorption in the immediate as will make the world situation of no concern. The two concerns belong together and each lends realism and urgency to the other.

One of the most vital issues for us today is preparation for the employment of those who may be dropped from jobs when peace comes. Since employment is an integral part of peace, we believe that all church women should study the situation to determine where they can best throw their influence to remedy this situation as a step to building a lasting peace.

We recognize that the social, economic, and public-health aspects of the narcotic problem are of such magnitude that Methodist women must reaffirm their principles of total abstinence and increase their efforts in support of approved educational and legislative procedures that may work effectively toward the solution of this problem.

Racial tensions and anti-Semitism have increased during the past year. The treatment of minorities in America has been a constant embarrassment to the United States in the present world conflict. If this country is to take its place of leadership in planning for peace and in the postwar world there must be a closer relation between the theory and practice of democracy. Likewise, the church by the nature of its faith is constrained to become more adequately Christian in its own practice. It is deadening to the effort to achieve brotherhood to assume that we have it when it has not yet been achieved. The jurisdictional organization of our church tacitly accepts the principles of segregation. Methodist women have an obligation to stimulate within the church an increasing awareness of the contradiction between our Christian ideals and our plan of organization.

We recognize that the current world situation is producing an unusual strain on family living, the home itself should be a unit of democratic living where decisions are arrived at co-operatively. The democratic spirit and the attitude of Christian appreciation bears its finest fruit when family life is conducted on a basis of mutual superiority. If each member recognizes the contribution of the other there results a creative fellowship in which differences add color, richness, and completeness to family experiences.

Mrs. James Oldshue

Christian Social Relations and Local Church Activities

By Thelma Stevens

THE SCOPE OF WORK in the area of Christian Social Relations and Local Church Activities has grown out of a need recognized for many years by women in all sections of the church. Each uniting organization has contributed the richness of years of experience. An attempt has been made through the quadrennium to conserve those methods and interests from all groups of women that will tend to undergird most effectively the entire work of the Woman's Society of Christian Service.

The name itself, even though too long and somewhat unwieldy, indicates the purpose for which the Department of Christian Social Relations and Local Church Activities was created. This purpose includes an *interrelated* number of interests and activities that are of vital concern to the function of the local church *in meeting special community needs and in building Christian attitudes in the church and community.* There has been a tendency in many groups during the quadrennium to think in terms of Christian Social Relations and Local Church Activities as including two distinct and separate lines of work. This interpretation includes one function that is concerned with making our human relations more Christian, and our community service more effective, and the second relates itself to meeting the needs of the local church. The relationship between these two functions has been hazy many times. When we interpret *Christian Social Relations* as separate from *Local Church Activities,* there is grave danger of forgetting the function of the local church in its relation to *community needs* and the building of Christian attitudes. In providing adequate local church facilities we provide a better medium through which the church may meet the needs of the community and strengthen its own fellowship. These are practical steps that help to "make real and effective the teachings of Jesus as applied to individual, class, racial, and national relationships." (Discipline, 1940; paragraph 996.)

In order to interpret and promote an integrated program of Christian Social Relations and Local Church Activities it is necessary that there be ONE Committee on Christian Social Relations and Local Church Activities, that meets regularly and studies the special needs of the church and community. Such sub-committees as the Society needs may be designated as need arises. The program of "Activities for 1944" (order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio) suggests some areas of need that should be of concern to this committee. These suggestions are related to the total function of the Woman's Society. *Any plans made by the Committee should be shared with and promoted by the whole Society,* whether the activity relates to a fellowship feature of the church, a legislative measure, a community project, a study of family problems, group tensions, or some other special phase of planning for a better world.

As we begin a new quadrennium the task of leaders in Christian Social Relations and Local Church Activities is *immediate and imperative. "There are moments in History when tomorrow is Today. When the mammoth glacier of social trend taking movement down the valley of history can be diverted by men into pathways toward Tomorrow."*— (Harold Rugg: "Now Is the Moment.")

This is the "moment in history" when our job is to build a public mind through our local church and community endeavors that not only interprets human relations in terms of Jesus' teachings, but a public mind that is willing to practice these principles as individuals and nations *NOW! The following needs indicate emergencies that we must concentrate on immediately in terms of our own local church and community obligations:*

1. We must concern ourselves with plans for adequate jobs for all employable people when peace comes.

2. We must influence our congressmen and senators to vote for full participation of the United States in an adequate program of world co-operation.

3. We must prepare our communities for full participation in the important elections that will be held this year, giving special attention to seeing that *all citizens* vote without such restrictions as poll tax and white primary.

4. We must concern ourselves with a united effort, representing all racial and cultural groups, to remove causes of group tensions in our communities.

5. We must find ways to build an adequate program of juvenile protection and security for family groups in our own churches and communities.

6. Let us increase the efficiency of our local district and conference leadership by participation in the leadership opportunities offered in conference and jurisdiction schools of missions, the Iliff Seminar on Christian Social Relations and Local Church Activities, and other available resources.

Should Women Be Given Full Clergy Rights in The Methodist Church?

By James Allen Knight

Among the recommendations of the Committee on the Status of Women adopted by the Woman's Division of Christian Service December, 1943, at Buck Hill Falls was one as follows:

"That since the church has sent so many of its ministers to the armed forces and pulpits have been left vacant, we recommend to the Woman's Division that the Woman's Division send a memorial to General Conference requesting full clergy rights for God-called and prepared women that they may be assured of the security of the ministry as their profession."

The following memorial was voted at the Executive Committee meeting of the Woman's Division at New York, March 14, 1944:

WHEREAS, The Methodist Church recognizes the fact that God calls women as well as men to preach the Gospel, and

WHEREAS, We believe that there are divinely called women whose gifts and graces would enable them to serve effectively in the pastorate, and

WHEREAS, The supply of suitable pastors in our Conferences is now more inadequate than ever before, due to world conditions, there is a growing need for consecrated, God-called, and prepared women; therefore

The Woman's Division of Christian Service of the Board of Missions and Church Extension in session at the Annual Meeting, Buck Hill Falls, December 5, 1943, memorializes the General Conference of The Methodist Church to substitute for Paragraph 292, Article 12 of the **Discipline** of 1940 the following: "Women are included in all provisions, both for the local and the traveling ministry, so long as they are unmarried."

"IT WILL come about in the last days, God says, that I will pour out my Spirit upon all mankind; your sons and daughters will become prophets, your young men will have visions, and your old men will have dreams. Even on my slaves, both men and women, I will pour out my Spirit in those days, and they will become prophets" (Acts 2:17-18). At first sight it may seem a great distance from those words of Peter at Pentecost to our modern phrase, "the sacred worth of human personality," but the meaning is the same, for Pentecost played its part in stressing one of the great principles of Christianity—the doctrine of the ultimate value of personality.

Some of Paul's statements regarding the freedom of women are not so exalted as the statement at Pentecost. Paul requested that women should not teach in the church, that they should be silent and submissive at all times, and that they should take a subordinate place to men (I Corinthians 14:34-35; I Timothy 2:11-15). Paul knew the customs of his day; and he probably thought it not wise, and perhaps not possible to practice the equality of the sexes in that kind of world, though Christianity had placed man and woman on the same level.

This brings us to the unique quality of Christianity in the realm of womanhood. Only Christianity, among the religions of the world, preaches the complete freedom and equality of women; and only Christianity has set itself to change the world as to make the practice of that high principle possible. Today, the Christian world is admitting women into practically all the avenues of work, at least theoretically so. At one time Greek civilization did much the same with some women. This was during the age of Pericles. These women took part with the men in every cultured discussion; however, they were the mistresses of these men. There were many respectable women in Athens, but they dwelt apart in the shelter of their husbands' and fathers' private homes. Culture and freedom were not for them. Athenian civilization took it for granted that for women there was a choice between culture and purity. A woman could have either, but she could not have both. Christian civilization demands today that women shall have the opportunity of both.

The dignified position of women in the later Jewish Church, especially that of the Dispersion, and in the early Christian church would require a long essay. The orders of "prophets" and "deacons" were open to them; while the record of the women who "witnessed the good confession" forms one of the noblest pages in the annals of martyrdom. In the medieval church women had a distinct place and power. Saint Hildegard, of Bingen, and Saint Catherine, of Siena, are but two of the many medieval "prophetesses"; while the position of women as the head of a great monastic establishment—*e. g.*, as in Caedmon's Whitby, a double monastery of both sexes—cannot be exaggerated. With the Reformation the place of women in the church somewhat declined. The Quakers and maybe a few other Protestant groups restored to women their place among the prophets.

Thus we see that Christianity alone has taught the true value of woman's personality and alone has sought to change the world as to make possible the practice of that high principle. It is true, however, that Christianity has set about this task spasmodically, slowly, and often hesitatingly. The early church made great progress in a very short length of time. It is not possible for us to imagine what a gulf had been crossed when some poor slave girl crept forward to kneel beside a Roman citizen and to share equally with him in the intimacy of the Lord's Supper.

Let us pass now to Methodism in particular. Early Methodism called women as well as men to serve in the church, and the women welcomed the call. As class leaders, prayer leaders, sick visitors, teachers, and occasionally as preachers, the women of early Methodism abounded in good works. Their devotion and piety meet one on every page of the records. Wesley was brought to believe that some of them had a clear call to the work of preaching. When referring to this matter, Wesley said: "God owns women in the conversion of sinners, and who am I that I should withstand God?" Mary Bosanquet was the leader of a distinguished group of women who preached. She spent her fortune in maintaining an orphanage and a house of charity and her life in preaching and teaching. Sarah Crosby was one of her assistants. During one year Miss Crosby traveled nine hundred and sixty miles, held one hundred and twenty public services, led six hundred class and private meetings, and wrote one hundred and sixteen letters. A Miss Mallet, afterwards Mrs. Boyce, held Wesley's authority from the Conference of 1787 "as preacher in our connexion, so long as she preaches the Methodist

doctrine and attends to our discipline." Numbers of other Methodist women preachers could be cited and their works given, but that is not necessary. The Countess of Huntingdon attended the conference held by Wesley in 1762. As far as is known, she was not a preacher, so she must have been the first lay representative. This historical process of granting women certain clergy rights at this early stage of Methodism looks encouraging, but as The Methodist Church took order and settled down, the woman preacher disappeared.

With the growth of the woman suffrage movement in America toward the latter part of the nineteenth century, interest in the ministry as a profession began to grow among women. Two denominations—the United Brethren and the Methodist Protestant—liberalized their position to include women and give them equal clergy rights. According to a study in 1940 of twenty-four denominations, it was found that eight ordain women on an equal basis with men.[1] These eight are: African Methodist Episcopal Zion, Congregational-Christian, Disciples of Christ, Society of Friends, Northern Baptist Convention, Seventh Day Baptists, United Brethren in Christ, and United Church of Canada.

The question of giving women full clergy rights was extensively discussed at the Uniting Conference of the three great branches of Methodism held at Kansas City in 1939. For a detailed report of this discussion and for a substantiation of some of the following arguments, you are referred to *The Daily Christian Advocate* for Thursday, May 11, 1939. Permit this bit of history regarding the status of women in the policy of the three branches of Methodism to be injected at this point. The Methodist Protestant Church allowed women equal clergy rights with men. The Methodist Episcopal Church permitted women to become local preachers. The Methodist Episcopal Church, South, gave to women no clergy rights. The statement for the *Discipline* which was brought before the Uniting Conference was this: "Women are included in all provisions, both for the local and the traveling ministry."

The arguments against adopting this new provision for the *Discipline* were:

1. Women would not be able to move to new appointments.
2. The District Superintendent would find it difficult to appoint women to charges. (The statement was made that he often finds it difficult to appoint some men.)
3. The granting of equal clergy rights to women would raise a multitude of problems. Such a move would not be practical.

The arguments for this new provision for the *Discipline* were:

1. Full clergy rights would be consistent with the teachings of Jesus Christ.
2. Full clergy rights for women would be consistent with our Church's stand on religious experience.
3. The Church should not handicap the spread of the Gospel by limiting those whom the Holy Spirit has called to the ministry.
4. Such a ruling would be consistent with the social justice we preach.
5. Women are able and willing to carry through tasks entrusted to them. History has confirmed this.
6. The great work of women on the mission fields proves beyond a shadow of doubt their ability to handle capably the affairs of a pastorate.
7. God calls women as well as men to become ministers.
8. The full ordination of women on the mission fields would greatly facilitate many practical matters.
9. The machinery of The Methodist Church is flexible enough to take care of any problems which could or would arise in connection with women preachers.

The final decision of the Uniting Conference maintained the arrangement of the former Methodist Episcopal Church. Thus today our *Discipline* will permit women to become local preachers, deacons, and elders of The Methodist Church. When they are ordained as such, which they may be while serving as regularly appointed pastors of charges, they shall be authorized to administer the Sacraments of Baptism and of the Lord's Supper when the laws of the state permit, to perform the marriage ceremony; but in all foreign conferences, the conferring of such authority shall rest with the Central Conferences in which they are pastors. Women are not permitted to become members of the annual conferences and as such candidates to the traveling ministry.

The General Conference of 1944 of The Methodist Church will be faced with the issue of granting or not granting full clergy rights to women. In this period of world crisis, the words of Prime Minister Winston Churchill are valid: "War has taught us to make vast strides forward toward a more complete equalization of the parts to be played by men and women in society." In the light of the arguments presented, it seems impossible to maintain one's Christian integrity and fail to be in favor of granting women equal clergy rights with men. In this struggle, Christianity is on the side of women; democracy is on their side; and the world's need is on their side. Thus why should not The Methodist Church take advantage of this great reservoir of resources and grant to women full clergy rights in order that they might proclaim the faith that is within them for the redemption of the individual and the society in which the individual lives.

Ask Yourself

1. Explain the cover of this issue.
2. We must pray as never before—explain.
3. My place in a postwar world.
4. What can be done at home to help women in mission areas to adjust to their new situations?
5. How is Christian movement in China gaining momentum?
6. Christians of all denominations must think and plan together.
7. Objective of home missions tomorrow.
8. Newest home-mission field.
9. Problems facing settlements.
10. Woman's Society of Christian Service 1943 in Review.

The second annual Summer School of Missions and Christian Service of the North Central Jurisdiction Woman's Society of Christian Service will be held at the De Koven Foundation for Church Workers at Racine, Wis., June 5-10, 1944. Registration for the school will be $2. Board and room for the five days will be $12.50.

Though the school is planned primarily to give leadership training to conference officers and to teachers in conference schools, district and local officers and visitors are welcome.

For further information, write Mrs. W. M. Hubbard, Le Mars, Iowa, Dean of the School; or to Mrs. C. D. Laylin, 1972 Indianola Avenue, Columbus, Ohio, Business Manager; or Mrs. Salmon Myers, 7045 Chalfonte Avenue, Detroit, Michigan, Registrar.

[1] The study was limited to denominations included in the Home Missions Council and the Federal Council of Churches. See "Woman's Status in Protestant Churches," Information Service, November 16, 1940. Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York, N. Y.

Education and Cultivation

Organization and Promotion

By Mrs. V. F. DeVinny, *Secretary*

STATISTICS can be fascinating if one sees back of them the untiring service and selfless devotion which thousands of officers and members of the Woman's Society of Christian Service have rendered in making them possible. Likewise figures take on new meaning if *you* think of them in relation to yourself as a responsible member of the Woman's Society of Christian Service. The figures submitted below prove that in less than a quadrennium a stability has been achieved which augurs well for the permanence of the organization and for an increasing purpose on the part of Methodist women to accept greater responsibilities for service in the extension of the kingdom of God. Other figures reveal clearly the weaknesses as well as the unfinished task which must be faced by every loyal member.

1943 IN REVIEW

W.S.C.S.	*New Societies*	*Unorganized Charges*
26,600	809	2,046
Membership	*New Members*	*Net Loss*
1,164,867	64,742	20,560
W.S.G. Units	*Membership*	*New Members*
2,594	45,912	3,373

Wesleyan Service Guild organizations show a marked increase at this time of increasing employment of women.

Eleven hundred and forty-eight churches near campuses offer a challenging opportunity for 7,555 student secretaries reported to cultivate missionary zeal among students.

Every local society should be fostering a Girls' Interest Group. Only 6,628 groups were reported in 1943, or about one-fourth of our societies are capturing the young girls with special missionary study of the work of the Woman's Society of Christian Service and only 4,964 additional sessions for the instruction of the children in missions.

Approximately 9,000 local societies observed the Week of Prayer and Self-Denial and $195,995.89 was given in offerings.

The poster, "Seven Keys to Progress," was used by 8,356 societies and 2,407 of these achieved all the goals.

Fifty-two conferences had net increases in organizations and 38 had net increases in membership.

Subscriptions to our two fine periodicals, THE METHODIST WOMAN and WORLD OUTLOOK, are increasing rapidly and are rendering splendid service to our constituency.

Missionary Education

By Mrs Helen B. Bourne, *Secretary*

THERE IS SUCH URGENCY for more adequate Christian skills to meet today's unprecedented opportunities that missionary education must add to its normally developing activities a new desperation and a new earnestness that seizes the hour in the midst of time and fills it to the brim with Christian adventure. Faith in the process may take us into unexplored areas of learning and living the full life which Jesus Christ came to bring.

Some of these ventures of faith and work which missionary education must help to consummate are:

Taking steps to prepare a skilled leadership which is able to cope with today's emergencies.

Developing among church members an ability and willingness to do creative work in their local societies, churches, and communities.

Helping Christians learn the full implication of "*Our* Father, *Thy* Kingdom Come," in a world of war. This is the hour for making use of the new awareness concerning the need for world-peace efforts.

Helping church members realize their responsibility for providing ways for children and youth to appreciate other peoples and come to know them as brothers. This is the hour to risk everything for the sake of children and youth.

Bringing Christians face to face with a world mission, for which each one has personal responsibility. Concrete evidence is now abundantly available, as the soldier meets the missionary all over the world.

Yes, now more than ever missionary education must have an urgency which is convincing and irresistible!

Wesleyan Service Guild

By Marion Lela Norris, *Secretary*

ONE WOMAN in three in the United States is engaged in some type of gainful occupation. The majority have longer work weeks than customary. Many have irregular hours. Some are on the swing shift in defense industries.

This means greater responsibility, larger opportunity, for the Wesleyan Service Guild. The fourfold program of the Guild is being carried on in a variety of ways:

"At our very impressive pledge service in January, the talk on Christian stewardship emphasized not only the importance of material possessions but also of prayer and of personality."

Looking Toward the Postwar World

"I don't know what I should do were it not for the Guild. I work in an office where it is very hard to be a Christian. But when we come together in our Guild, and I find other girls are up against the same difficulties I am, it gives me courage to go ahead and try to live as a Christian should."

A Guild co-ordinator writes: "The Woman's Society planned a fellowship meeting with the Guild. The high light of the program was in the 'between-the-lines' attitudes displayed in the meeting. A 'togetherness' was felt throughout the entire meeting between the two organizations."

"The new minister in a large city church was surprised to find no Guild. 'You see, with many activities and organizations, the Guild did not seem necessary,' he was told. We had a splendid unit of the Wesleyan Service Guild in my former church which enlisted many employed women not otherwise active in the church program. I want one here!" He has it!

Student Work

By Lenore E. Porter, *Secretary*

THE INTERBOARD program in missionary education for students in schools, colleges, and theological seminaries has been released. Student secretaries who have been doing excellent work keeping in touch with students and young people leaving their home churches for schools and camps will now find their program clearer.

Local, district, conference, and jurisdiction student secretaries will also co-operate with the pastor directors and student chairmen on missions and social action in local campus groups and in state and regional areas. The local secretaries will continue their fine work as members of hospitality committees.

In the Program Emphases of the Methodist Student Movement, created by student officers after consultation with the student department of the Board of Missions, is the general guide for promotion of missions on the campus.

The 1943-1944 Emphases lists the promotion of Fellow-American and Fellow-College relationships. The number of campuses interested in this will be greatly increased by the Methodist Student Fellowship Fund.

Woman's Society secretaries will also see that the work of the Woman's Society is presented to students.

Student secretaries will be key persons in all local churches ready to meet present and postwar needs of young people.

Youth Work

By Helen S. Johnson, *Secretary*

WE HAVE clear evidence on every side today that young people are doing the difficult tasks with both ability and earnestness. No task is more difficult than building a new world in terms of Christian brotherhood. The spirit of the World Conference of Christian Youth in Amsterdam still lives and the Christian youth of all countries will not lessen in their purpose until the world Christian brotherhood becomes a reality.

A strong program of missionary education is a means of helping young people to achieve the goal of Christian brotherhood. We should develop available resources that every youth within the church may grow in world understanding.

The world is no longer a place of great distances. It does make a difference to Christian youth when children starve in China, when Jews are driven out of Germany, when hundreds die in India for lack of food. It does make a difference here at home when a Negro is lynched, when Japanese-Americans are interned, and Indians can or cannot read.

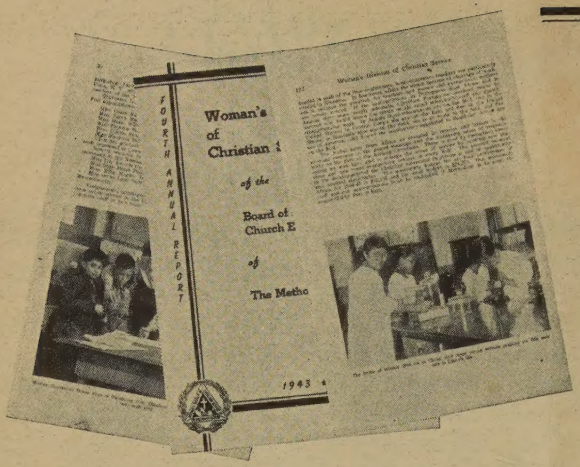
Today's youth will be at the heart of building tomorrow's world for they will be the lawyers, teachers, engineers, statesmen, and missionaries.

Children's Work

By Ruby Van Hooser, *Secretary*

ALL the world's children are now our children, and therefore our own great concern. In the United States problems confronting child life are many. There is the insecurity and strain of family life, the rise of delinquency, and the increasing tide of prejudice and intolerance. In Europe and Asia millions of children face starvation, disease, and death.

In the light of these facts the tasks confronting the Christian church seem clear. There is need, first of all, to encourage the home and the community to provide conditions of living for children that will give them a sense of security and satisfaction. There is the challenge to make possible experiences for boys and girls that will bring about appreciation and friendship with the varied folk who make up America's people. There is the urgent need through the channels of the church to become acquainted with and help meet the problems of children in war-torn Europe and the Far East. And there is, last of all, the call to help children have a growing understanding of the oneness of all of God's family, and a consciousness of belonging to a Christian fellowship that spans the earth.



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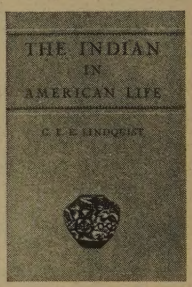

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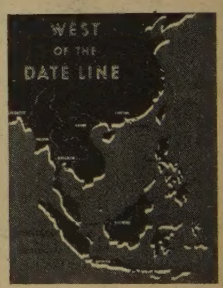

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